Drew Theological Seminary.

—PRESENTED BY—

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Henry Manly's book

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Henry Manly's book

THE

Arminian Magazine:

John Reid
New York

CONSISTING OF

EXTRACTS

AND

ORIGINAL TREATISES

ON

Universal Redemption.

VOL. I.

FOR THE YEAR 1778.

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TO THE

READER.

1. AMIDST the multitude of Magazines which now ſwarm in the world, there was one a few years ago, termed *The Chriſtian Magazine*, which was of great uſe to mankind, and did honour to the publiſhers. But it was ſoon diſcontinued, to the regret of many ſerious and ſenſible perſons. In the room of it ſtarted up a miſcreated phantom, called *The Spiritual Magazine*; and not long after it, its twin-ſiſter, oddly called *The Goſpel Magazine*. Both of theſe are intended to ſhew, That *God is* not *loving to every man*, that *his mercy is* not *over all his works*: and conſequently, that *Chriſt did* not *die for all*, but for one in ten, for the Elect only.

2. This

2. This comfortable doctrine, the ſum of which, propoſed in plain Engliſh, is, God before the foundation of the world abſolutely and irrevocably decreed, that "ſome men ſhall be "ſaved, do what they will, and the reſt damned, "do what they can," has by theſe tracts been ſpread throughout the land, with the utmoſt diligence. And theſe champions of it have from the beginning proceeded in a manner worthy of their cauſe. They have paid no more regard to Good-nature, Decency, or Good-manners, than to Reaſon or Truth. All theſe they ſet utterly at defiance. Without any deviation from their plan, they have defended their dear Decrees, with Arguments worthy of *Bedlam*, and with Language worthy of *Billingsgate*.

3. In *The Arminian Magazine* a very different opinion will be defended, in a very different manner. We maintain, That *God willeth all men to be ſaved*, by *ſpeaking the truth in love*: by arguments and illuſtrations drawn, partly from Scripture, partly from Reaſon; propoſed in as inoffenſive a manner as the nature of the thing will permit. Not that we expect thoſe on the other ſide of the queſtion, will uſe *us* as we uſe *them*. Yet we hope, nothing will move

us

us to return evil for evil; or however provoked, to render railing for railing.

4. Our deſign is, to publiſh ſome of the moſt remarkable Tracts on the Univerſal Love of God, and his willingneſs to *ſave all men* from *all ſin*, which have been wrote in this and the laſt century. Some of theſe are now grown very ſcarce; ſome have not appeared in *Engliſh* before. To theſe will be added Original Pieces, wrote either directly upon this ſubject, or on thoſe which are equally oppoſed by the patrons of *Particular Redemption*.

5. We know nothing more proper to introduce a work of this kind, than a ſketch of the Life and Death of *Arminius*: a perſon, with whom thoſe who mention his name with the utmoſt indignity, are commonly quite unacquainted; of whom they know no more than of *Hermes Triſmegiſtus*. It is true, there is no ſuch account of his Life extant, as one would expect to be given of ſo great a man: (at leaſt, none ſuch has come to our knowledge:) but even an imperfect account is better than none, and may ſerve to remove abundance of prejudice from candid and impartial men.

6. Since

6. Since the firſt Propoſals for this work were publiſhed, we have been much ſolicited, and by ſome for whoſe judgment we have a great regard, to give Poetry a place therein. They urge, that it may be profitable as well as agreeable; that it may not only afford ſome entertainment, but may be of real uſe to many ſerious readers, who have a taſte for verſe as well as proſe. We acknowledge it may; and accordingly purpoſe at the cloſe of every number, to fill up what is wanting in the pages propoſed with one or more copies of verſes. But we faithfully promiſe not to inſert any Doggerel: nothing which ſhall ſhock either the underſtanding or the taſte of the ſerious reader.

7. Each number will therefore conſiſt of four parts; Firſt, A defence of that grand Chriſtian doctrine, "God willeth all men to be ſaved, "and to come to the knowledge of the truth." Secondly, An extract from the life of ſome holy men, whether Lutheran, Church of England-man, Calviniſt, or Arminian. Thirdly, Accounts and Letters, containing the experience of pious perſons, the greateſt part of whom are ſtill alive: and, Fourthly, Verſes explaining

or

or confirming the capital doctrines we have in view.

8. Let the gentle reader excuſe us, if we cannot prevail upon ourſelves to comply with the faſhionable cuſtom, of Magazine-writers in particular, of adding here a laboured panegyric upon our own work. Such as it is, we truſt, it will (by the bleſſing of God) be uſeful as well as acceptable to men of underſtanding.

9. It may not be improper to add a few words concerning the title of this Magazine. We have been frequently adviſed to "give it another appellation, rather than one that will "give a general offence." We anſwer, it will not give ſo general offence as ſome are apt to imagine. In Roman Catholic countries it muſt be allowed, the patrons of Particular Redemption are very numerous. Not only the whole body of *Dominican* and *Auguſtine* friars, with ſeveral other religious orders, are, to a man, firm and zealous aſſerters of Particular Redemption: not only the *Janſeniſts*, who abound in ſeveral parts of *France* as well as throughout *Flanders*: but great numbers of the laity, in all thoſe parts of *Europe*, who acknowledge the *Roman* Pontiff. And it would be no wonder,

if

if all Romaniſts, who have any religion at all, ſhould be of that opinion; conſidering the profound reverence they have for *Thomas Aquinas*, a more vehement defender of the Decrees, than their grand ſaint, *Auguſtine*. But we have no reaſon to believe, that there is ſo general a reception of thoſe Decrees in Proteſtant countries. Whatſoever was the caſe in times paſt, very few now receive them even in *Holland*. And in *Geneva* they are univerſally rejected with the utmoſt horror. The caſe is nearly the ſame in *England*. Not one in ten, not one in an hundred, if we look through the nation, have the leaſt eſteem for Abſolute Predeſtination: ſo that nine in ten, yea, ninety-nine in an hundred, will take no offence at an open, avowed oppoſition to it.

LONDON, NOV. 1. 1777.

THE

THE Arminian Magazine: For JANUARY, 1778.

A SKETCH of the LIFE of ARMINIUS.

Extracted from an Oration ſpoken at his Funeral.

IT has been juſtly obſerved, that the lives of learned men ſeldom afford a very ample field to the biographer. Study and retirement give occaſion to few of thoſe incidents, which excite the curioſity, and engage the attention of mankind. It is not to be wondered at, therefore, that at ſo diſtant a period, and with ſuch ſcanty materials, we are incapable of affording the moſt intereſting account of the life of *Arminius*. The oration which is prefixed to his works was ſpoken by *Peter Bertius*, a cotemporary Divine. It is dated the 22d of October, 1609, the day of his interment. We paſs over the eulogium on the dead, though perhaps never more deſervedly beſtowed. The few circumſtances relative to his life, we have ſet down as we found them.

James Arminius, or *Hermanſon*, was born in the year of our Lord 1560, at *Oudewater*, a little town ſituated on the *Iſalo*, once

once celebrated for its pleaſant ſituation, and the frugality and induſtry of its inhabitants. He loſt his father during his infancy, who left his mother, a pious woman, with three children.

There was at that time in the town, a reſpectable clergyman, named *Theodorus Æmylius*, a man famous for his ſingular holineſs and erudition. He was educated a papiſt, but being convinced of the errors of popery, he was conſtrained to deſert his country, and had from time to time taken up his reſidence in different parts of the continent. This worthy man, diſcerning the traces of ſuperior genius in young *Arminius*, had him inſtructed in the rudiments of the learned languages at *Utrecht*, where he then reſided. Nor was he wanting in earneſt exhortations to him, to dedicate himſelf to God: an advice which he had the ſatisfaction of ſeeing him even then moſt ſeriouſly embrace.

Arminius had been ſome years at *Utrecht*, when his patron was called of God to receive the reward of his labours. However he was not left without a friend: *Snellius* was juſt then on a viſit to his own country, which he had been conſtrained to leave, to avoid the oppreſſion of the Spaniards. Returning to *Heſſe*, in the year 1575, he took *Arminius* with him. Scarcely had *Arminius* taken up his abode in *Heſſe*, when he was alarmed by an account of the utter deſtruction of his native place by the Spaniards: the ſoldiers of the garriſon being ſlain, the citizens butchered, and the houſes burnt. It may be ſuppoſed, a report of this kind muſt give him the keeneſt diſtreſs. He immediately went to *Holland*; and how great was his concern, on finding the place which gave him birth, reduced to a heap of ruins, and learning, that the greater part of the citizens, amidſt whom were his mother, ſiſter, brother, together with his more diſtant relations, had periſhed in the general carnage!

After bidding a melancholy adieu to the remains of his native town, he returned on foot to *Heſſe*. But ſoon after, hearing that a new college was opened under the auſpices of the Prince of *Orange*, he once more returned to *Holland*. He took up his reſidence at *Rotterdam*, where he met with moſt of thoſe

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who had eſcaped from the deſtruction of *Oudewater*, together with many religious perſons who were baniſhed from *Amſterdam*. *Peter Bertius*, the paſtor of the church of *Rotterdam*, at the requeſt of the friends of young *Arminius*, took him to his houſe. Struck with the amiable diſpoſition and uncommon genius of the lad, he thought with his friends, that he could not be ſituated more advantageouſly than at this new academy. His proficiency here was uncommon. *Danæus*, the profeſſor of Divinity, would often urge his example, both as a Chriſtian, and as a ſcholar on his fellow ſtudents. In the year 1582, the ſenate of *Amſterdam*, willing to afford him the utmoſt means of improvement, ſent him to *Geneva*, at that time accounted the great ſeat of theologic knowledge. Here he heard the celebrated *Theodore Beza* explain the epiſtle to the *Romans*. To him he attached himſelf, with all the diligence which his intenſe thirſt for knowledge could inſpire. Yet after ſome time, being a great admirer of the Philoſophy of *Peter Ramus*, which was not much regarded at *Geneva*, he removed to *Baſil*. On his leaving *Geneva*, the faculty of theology there, preſented him, at the public expence, with the degree of Doctor in Divinity.

After he had reſided ſome time at *Baſil*, he returned to *Geneva*. But he found moſt of the ſtudents, his countrymen, whom he had left behind him, were returned home. A few of them were gone into *Italy*. There was at that time a profeſſor of Philoſophy, *James Zabarelli*, who read lectures at *Padua* with conſiderable reputation. *Arminius* deſirous of hearing him, agreed with one of his countrymen, who was yet at *Geneva*, to take a journey into *Italy*. During his ſtay at *Padua*, he taught logic to ſome Germans of fortune. From *Padua* he travelled through *Italy* to *Rome*. He would often expreſs to his friends the ſatisfaction he had, in viſiting *Rome*; declaring, that nothing but being preſent there, could have afforded him any juſt conception of the iniquity which abounds in that ſeat of Antichriſt. On his return from *Italy*, he ſtaid ſome time at *Geneva*; from whence at the requeſt of his patrons, he went to *Amſterdam*.

dam. He now propoſed himſelf as a candidate for the miniſtry, being abundantly recommended by *Beza*, and other eminent divines of *Geneva*. And no ſooner did he appear in the pulpit than his reputation was univerſally eſtabliſhed. His fine underſtanding, his deep erudition, his extenſive knowledge of the ſcriptures, and above all, his lively piety, and fervent zeal for the welfare of men's ſouls, acquired him the general eſteem and admiration both of the clergy and laity of *Amſterdam*.

About this time there was a little tract handed about at *Delf*, entitled, "*An anſwer to ſome of the arguments of Beza and Calvin, on Predeſtination, being a comment on the ninth chapter to the Romans.*"

This book was ſent to *Arminius*, by *Lydius*, (who had formerly been a paſtor in the church of *Amſterdam*, and was at that time, a profeſſor in the new college of *Friezeland*) together with an earneſt intreaty, that he would undertake the defence of *Beza* againſt its authors. *Arminius* was not averſe to the taſk, eſpecially as *Beza's* notions, from his long reſidence in *Geneva*, were perfectly known to him. But after an attentive conſideration of both ſides of the queſtion, after weighing every argument with that caution which the public declaration of his ſentiments ſo loudly demanded, he found he had engaged in a taſk he was not equal to. In ſhort, he was convinced, that the party he had undertaken to defend, were in the wrong, and that the people of *Delf* had only made uſe of the rights of humanity, in declaring their diſſent from error, though advanced under the moſt reſpectable authority. He was convinced that *Beza* was miſtaken, in aſſerting, that God, by an eternal decree of Predeſtination, had determined unconditionally to elect to eternal ſalvation, thoſe whom he had not yet decreed to create. Nor could he agree with thoſe of *Delf*, who maintained, that God, having decreed to create, and foreſeeing the fall, yet had determined to elect ſome, without any antecedent reference to Chriſt Jeſus. He, on the other hand, thought with *Melancthon*, and many more, That God, conſidering

ſidering man as created and fallen, had choſen to himſelf thoſe, who, by a holy faith, would become obedient to the heavenly calling. Yet, it is not ſtrange, that when *Arminius* aſſerted this, many a warm bigot endeavoured to repreſent as an innovator, one who diſſented from the received doctrine of the church. Although indeed, their confeſſion of faith was then quite ſilent on theſe articles. Yet, notwithſtanding many ſecret ill offices done him, he ever lived in the utmoſt affection and harmony, with his colleagues of *Amſterdam*. Mean time, from others he underwent almoſt continual perſecution, and was treated with the moſt flagrant injuſtice. Thirty-one articles, containing many things which he utterly denied, as well as the moſt ſenſeleſs and wilful miſrepreſentations of what he maintained, were circulated through *Holland*, as an exact code of his doctrines. He more than once, in his anſwer, complains of his enemies making him a fool, as well as an heretic. The declaration of his opinions, which he ſpoke in an aſſembly of the States, ſerve at once by facts to evidence the unfair uſage he met with, and to proclaim to the world, as manly and rational a ſyſtem of divinity, as any age or nation has produced. His uncommon mildneſs and forbearance, rendered ſtill more extraordinary by the age in which he lived, is apparent in every page of his writings. And his diſputes with the celebrated *Junius*, and our Engliſh *Perkins*, on the ſubject of Predeſtination, are for the polite and generous manner in which he has conducted them, an honour to human nature.

On the loſs of *Junius*, and the elder *Frelcatius*, it was deemed neceſſary to ſupply their place in the college, with ſome profeſſor, who might eſtabliſh its reputation. The eyes of all were preſently turned on *Arminius*. He had now exerciſed the miniſterial function near 15 years at *Amſterdam*. It was not without repeated denials, and at the earneſt requeſt of ſome of the moſt reſpectable perſons in *Holland*, that the people of *Amſterdam* could be prevailed upon to part with a man, whom they ſo highly eſteemed. It was with the utmoſt difficulty, that the guardians of the college, together with ſome of the moſt celebrated

celebrated Dutch miniſters, deputed by the Prince of *Orange*, were able to prevail on the congregation of paſtors and elders, to ſpare a man whom they deemed ſo great an honour to their ſociety. Some, however, were found, to caſt inviduous reflections on his orthodoxy. The matter was therefore debated in the preſence of the guardians of the college, and ſome of the moſt reſpectable divines. It was by them determined, that all reflections of that kind, were unjuſt, that he had made only a proper uſe of his liberty of ſpeech in the pulpit, and that, he had not, in any caſe, advanced any thing repugnant to the religion of Jeſus Chriſt. He therefore ſucceeded, in the year 1603, as profeſſor of divinity in the place of *Junius*. There are yet extant, two teſtimonials; the one, from the church of *Amſterdam*, ſigned by its paſtors; the other, in the name of the claſs there, expreſſing their approbation of his life and manners while among them, in the ſtrongeſt, and moſt honourable terms.

No ſooner had he taken on him his new office, than he ſet about correcting the depraved taſte of many of the ſtudents in divinity, who, leaving the ſcripture, and thoſe neceſſary truths which it unfolds, had buſied themſelves in a variety of queſtions, as unimportant, as they were abſtruſe. While he cautioned them to beware of that knowledge which puffeth up, he urged them to obtain that charity which edifieth. Indeed, it was the conſtant endeavour of his life, to reduce religion to its primitive ſimplicity: to point out the few truths that are neceſſary to be believed, and to urge mankind to believe them with the heart unto righteouſneſs.

It had been reported at *Leyden*, that the profeſſors in theology diſagreeing in certain doctrinal points, a ſynod would be neceſſary to ſettle the matter. This occaſioned a public inſtrument ſigned by the rector of the college, together with *Arminius*, *Gomarus*, and *Frelcatius*, declaring the perfect unanimity of the profeſſors, in every thing fundamental. Yet this did not prevent the matter being taken ſome time after into conſideration by the States, which at length produced the famous ſynod at *Dort*.

In

In the mean time, *Arminius*, by a conſtant attention to the buſineſs of his calling, and by too much ſtudy, joined to that anxiety of mind which his particular ſituation expoſed him to, was ſeized by a dangerous illneſs. At firſt, he was incapable of attending to buſineſs: afterwards, having a little eaſe at intervals, he remitted nothing of his former diligence. He went repeatedly to the *Hague*, at the requeſt of thoſe in power, where he delivered before the States, that elegant compendium of his opinion which we find in his works, under the title of *declaratio ſententiæ*. He expreſſed great ſatisfaction to his friends, in thus having an opportunity of acquainting his rulers with his genuine ſentiments, being well aſſured, that to have juſtice done it, his cauſe need only to be known. On his return, his diſeaſe again attacked him with ſuch violence, that he was under a neceſſity of declining another journey to the *Hague*, which had been appointed. He acquainted the States by a letter, that they ſhould have his papers unfiniſhed, as he was conſtrained to leave them: that ſo far from doubting the truth of what he had advanced, he was more and more convinced it was the ſenſe of ſcripture. And that he found himſelf perfectly at eaſe, in the thought of rendering to God, an account of thoſe doctrines, which he had ever maintained.

His diſeaſe now daily increaſed, and ſoon acquired ſufficient ſtrength, to baffle every attempt of the ableſt phyſicians. It ſeems, during his illneſs, his left eye became dim. Did not the hiſtory of mankind afford us ſtrange inſtances of the deluſions of religious zeal, it could ſcarcely be credited, that this was, by many, deemed the juſt judgment of God upon his heterodoxy. Yea, and Scripture was brought to prove it. What, ſaid they is it not written in *Zechariah*, "*Wo to the idol ſhepherd that leaveth the flock; the ſword ſhall be upon his arm, and upon his right eye; his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened?*" Could any thing more exactly ſuit? Only in the preſent caſe, it was the left eye. During his illneſs, he abated nothing of that chearful, open manner, for which

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he was so generally esteemed during his health. His pains were great, but sustained by a hope full of immortality, they were not greater than he could bear with the utmost patience and resignation. Finding that he was now beyond the reach of medicine, his physicians desired him to set his house in order, and give his last commands. Willing as far as might be, to obviate the unjust judgment of those who abhorred him, on account of their difference in sentiment, he dictated the following clause, to be added to his will. "Above all, I commend my spirit to God, its faithful creator and Saviour, before whom I have walked in my profession and calling, with a good conscience, in simplicity and sincerity. I call him to witness, that I have advanced nothing but what, after the most attentive consideration, I have deemed the sense of scripture: and that, in whatsoever I have advanced, I have had in view only to extend the knowledge of the religion of Christ Jesus, the worship of God, and the common holiness and peace of all." After repeating some devout ejaculations, he resigned with joy his soul into the hand of him who gave it. He died on the 19th of October, 1609, in the 49th year of his age.

The judgment of a candid and pious Calvinist, concerning this truly great man, you have in the Life of Sir *Henry Wotton*, then Provost of *Eaton* College. "In my travel toward Venice," says Sir *Henry*, "as I passed through *Germany*, I rested almost a year at *Leyden*, where I entered into an acquaintance with *Arminius*, then the Professor of Divinity in that University: a man much talked of in this age, which is made up of opposition and controversy. And indeed if I mistake not *Arminius* in his expressions, I differ from him in some points. Yet I profess my judgment of him to be, that he was a man of most rare learning. And I knew him to be of a most strict life, and of a most meek spirit. And that he was so mild, appears by his Proposals to Mr. *Perkins*, from whose book, *Of the Order and Causes of Salvation*, *Arminius* took the occasion of writing some Queries to him, concerning the Consequents of his Doctrine, intending them to come privately to Mr. *Perkins'*

own

own hands, and to receive from him a like private, and a like loving Anſwer. But Mr. *Perkins* died before thoſe Queries came to him. And it is thought, *Arminius* meant them to die with him; for though he lived long after, he forbore to publiſh them. But his Sons publiſhed them ſince his death. It is pity, if God had ſo pleaſed, but Mr. *Perkins* had lived to ſee and anſwer thoſe Propoſals himſelf, for he was alſo of a moſt meek ſpirit; and though, ſince their deaths, many have undertaken to clear the controverſy; yet they have rather ſatisfied themſelves, than convinced the diſſenting party. And doubtleſs, many men, who may mean well, many ſcholars, who may preach well, ſhall never know, till they come to Heaven, where the queſtions ſtick between *Arminius* and us. And yet they will be tampering with, and thereby perplexing the controverſy: and therefore juſtly feel the reproof of St. *Jude*, for being *buſy bodies*, and for *meddling with things they underſtand not*."

An ACCOUNT *of the* SYNOD *of* DORT:

Extracted from Gerard Brandt's HISTORY *of the* REFORMATION *in the* LOW-COUNTRIES.

THE Diſputes concerning Predeſtination broke out in the Low-Countries, about the year 1580. They increaſed till the year 1603, wherein *Arminius* was made Profeſſor of Divinity at *Leyden*. After his death, in 1609, they ran higher and higher. The next year the Favourers of *Arminius*, who were afraid of being oppreſt by the Calviniſts, preſented a *Remonſtrance* to the States of *Holland*. From hence they were called *Remonſtrants*.

The Doctrine which they oppoſed was this: "I. God has "ordained by an eternal and irrevocable Decree, that certain "Men (without conſidering their works) ſhould be ſaved,

" and that the others, whoſe number is much greater, ſhould " be damned, without any regard to their faith or works. " II. Or thus: God has conſidered Mankind, as being fallen " in Adam, he has decreed to ſave certain Men by an effect of " his Mercy, and to leave the others under the curſe, as ſo " many examples of his Juſtice, without any regard to their " Faith or Unbelief. To this end, God uſes means, by virtue " whereof the Elect are neceſſarily ſaved, and the Reprobate " neceſſarily damned. III. Conſequently Chriſt, the Saviour " of the World did not die for all Men, but only for the " Elect. IV. From whence it follows, that the Spirit of God " and Chriſt works upon the Elect with an irreſiſtible force, " to make them believe, and to ſave them; and that a neceſ- " ſary and ſufficient Grace is not given to the Reprobate. " V. That thoſe, who have once received true faith, can never " loſe it wholly, how great ſoever their ſins may be."

Their own Doctrine was, " I. God from all eternity has " elected to eternal life thoſe, who believe in Chriſt, and con- " tinue in Faith and Obedience; and on the contrary, he " reſolved to reject Unbelievers and impenitent Sinners. II. " Conſequently Jeſus Chriſt, the Saviour of the World, died " for all Men, ſo that he has obtained by his death their re- " conciliation and the forgiveneſs of their Sins; but in ſuch " a manner, that none but the Faithful actually enjoy thoſe " benefits. III. Man cannot acquire ſaving Faith of himſelf, " or by the Strength of his Free-Will; but he wants for that " purpoſe the Grace of God, through Jeſus Chriſt. IV. " Grace is the Cauſe of the beginning, progreſs, and comple- " tion of man's Salvation; ſo that nobody can believe or " perſevere in the Faith, without that co-operating Grace, " and conſequently all good works are to be aſcribed to the " grace of God in Jeſus Chriſt; but that grace is not irreſiſti- " ble. V. The Faithful have a ſufficient ſtrength, through " the divine grace, to oppoſe Satan, the world, and the fleſh, " and to overcome them. But thoſe who have a true faith,

" may

" may nevertheleſs fall by their own fault, and loſe faith " wholly, and forever.

In the year 1611, there were ſeveral conferences at the *Hague* on theſe heads, between ſix Calviniſt miniſters and ſix miniſters of the other party: but they proved unſucceſsful. The States of *Holland* having heard both parties, exhorted them to tolerate one another.

In the beginning of thoſe Conferences, the ſix Calviniſt miniſters preſented to the States a *Remonſtrance*, contrary to that which their adverſaries had preſented the foregoing year. From that time the Calviniſts were called *Contra-Remonſtrants*; but more frequently, the *Reformed*.

In 1613, *Daniel Tilenus*, a celebrated Profeſſor of Divinity in the Academy of *Sedan*, who had writ againſt the doctrine of *Arminius*, altered his mind, and embraced the opinions of the *Remonſtrants*.

In 1617, the King of Great-Britain exhorted the States-General of the United Provinces to call a National Synod, in order to determine the diſputes between the Reformed and the Remonſtrants. This advice was ſeconded by the States of *Zeland*, *Gelderland*, *Friſeland*, *Groningen*, *Ommelandes*, and *Over-Yſſel*. And it was approved in the Aſſembly of the States-General, by the Deputies of *Zeland*, *Friſeland*, *Groningen*, and the *Ommelands*, and by the greateſt part of thoſe of *Gelderland*, notwithſtanding the oppoſition of *Holland*, *Utrecht*, and *Over-Yſſel*. Not long after, viz. the 20th of November, it was agreed that the Synod ſhould meet at *Dort*. And it was agreed, that it ſhould conſiſt of twenty-ſix Divines of the United Provinces, twenty-eight foreign Divines, five Profeſſors of Divinity, and ſixteen Laymen.

Dr. *George Carleton*, Biſhop of *Landaff*, and the other Engliſh Divines, being arrived at the *Hague*, were introduced the 5th of November into the Aſſembly of the States by the Engliſh Ambaſſador: and were received with great marks of diſtinction. The other Engliſh Divines were, *Joſeph Hall*, Dean

of

of Worceſter; *John Davenant*, Profeſſor of Divinity, and Maſter of Queen's College at Cambridge; and *Samuel Ward*, Archdeacon of *Taunton*, Head of Sidney College at Cambridge. Some time after, *Walter Balcanqual*, a Scotch Divine, was added to them, to repreſent the churches of his country. King James acted only by reaſons of ſtate, and was rather an enemy to the perſons of the Remonſtrants, than to their doctrine. The ſame may be ſaid of the Prince of Orange.

The 10th of November, the Divines of Geneva appeared in the Aſſembly.

The Synod began to meet on the 13th of November, 1618. *Balthazar Lydius*, Miniſter of Dort, preached in the morning, and *Jeremy de Pours*, Miniſter of the Walloon Church of Middleburg, in the afternoon: they implored God's bleſſing upon the Synod. Afterwards, the Commiſſioners of the States, the Profeſſors of Divinity, and the Miniſters and Elders deputed to the Synod, went to the place appointed for their Aſſembly. All the foreign Divines were received by two Commiſſioners of the States, in the name of all the others. The Commiſſioners took place on the right hand. The Engliſh Divines ſat on the left. The third place was appointed for the Deputies of the Palatinate; the fourth for thoſe of Heſſe; the fifth for the Swiſs; the ſixth for thoſe of *Geneva*; the ſeventh, for the Divines of *Bremen*; and the eighth, for thoſe of *Embden*. The Deputies of *Naſſau* and *Wetteravia* were not arrived. The Profeſſors of Divinity took place next to the Commiſſioners, and then the Miniſters and Elders of the Country, according to the rank of each province. Thoſe of the Walloon Churches ſat in the laſt place. I have already named the Engliſh Divines. Thoſe of the Palatinate were, *Abraham Scultet*, *Paul Toſſanus*, and *Henry Altingius*. Thoſe of Heſſe, *George Cruciger*, *Paul Steinius*, *Daniel Angelocrator*, and *Rodolphus Goclenius*. Thoſe of Switzerland, *John-Jacob Breylingerus*, *Marc Rutincijerus*, *Sebaſtian Bechius*, *Wolfgang Mayer*, and *John-Conrad Cocchius*. Thoſe of Geneva, *John Diodati*,

Diodati, and *Theodore Tronchin*. Thoſe of *Bremen*, *Matthias Martinius*, *Henry Iſſelburgius*, and *Lewis Crocius*. Thoſe of *Embden*, *Daniel-Bernard Eilſhemius*, and *Ritſius-Lucas Grimerhemius*. The Divines of *Wetteravia*, who took place afterwards between thoſe of Switzerland and Geneva, were, *John-Henry Alſtedius*, and *John Biſterfeld*. The Divinity Profeſſors of *Leyden*, *Groningen*, *Harderwick*, and *Middleburg*, were, *John Polyander*, *Francis Gomarus*, *Antony Thyſius*, and *Antony Walæus*. *Sibrand Lubbert*, Profeſſor at *Franneker*, arrived afterwards. The Divines of the United Provinces appeared in greater number than the States-General had ordered; for, beſides the five Profeſſors, there were thirty-ſix Miniſters, and twenty Elders; without reckoning two Remonſtrant Miniſters of the Province of Utrecht, and an elder of the ſame party. The foreign Divines were preciſely twenty-eight; ſo that the Miniſters of the United Provinces, being ſuperior in number, might carry any thing.

When the Members of the Aſſembly had placed themſelves, *Balthazar Lydius* made a Latin prayer; for, it was thought neceſſary to uſe that language in all the Tranſactions of the Synod, on account of the Foreigners. That prayer being ended, the ſame Divine complimented the Commiſſioners of the States, and the Divines of foreign Countries. Afterwards, *Martin Gregorius*, firſt Counſellor of the Council of Gelderland, ſaluted the Synod. He was on that Day Preſident of the Commiſſioners the firſt time. The latter appointed *Daniel Heinſius* to be their Secretary: but this much diſpleaſed the Remonſtrants: they ſaid, *Daniel Heinſius* was prepoſſeſſed againſt them; and had little ſkill in Theological Matters. They complained alſo of the choice of the Commiſſioners, affirming that moſt of them were their enemies; that they hardly had any knowledge of Theology; and that ſome of them did not underſtand Latin.

November 14, the Preſident of the Synod, two Aſſiſtants, and two Secretaries were nominated. The Preſident was, *John Bogerman*,

Bogerman, Miniſter of Leuwarden. His Aſſiſtants were, *Jacob Rowland*, Miniſter of Amſterdam, and *Herman Faukelius*, Miniſter of Middleburg. The Secretaries were, *Sebaſtian Damman*, Miniſter of Zutphen, and *Feſtus Hommius*, Miniſter of Leyden. That election was made by the Divines of the United Provinces. The Remonſtrants were much diſpleaſed with it; for they looked upon thoſe five Divines as their profeſſed Enemies, eſpecially *Bogerman*, who affirmed that Heretics ought to be put to death.

The ſame day ſeveral Credential Letters were read in this Seſſion. The Deputies of *Geneva* produced their Commiſſion, written in the name of the Miniſters of their Church, and the Profeſſors of their Academy.

November 15, it was debated in what Manner the Remonſtrants ſhould be called to the Synod; and declared, it would be ſufficient to ſummon ſome Remonſtrants to appear within a few days.

November 16, the Letters of Summons were read and approved. The Remonſtrant Deputies of Utrecht, who ſat in the Synod, having obſerved that *Epiſcopius* was in the Liſt of the cited Perſons, ſaid, he ſhould appear in the Aſſembly, as a Member of the Synod, ſince he had been called to it by the States of Holland; and conſequently, that he ſhould not be ſummoned as a Party. The Moderator anſwered, that the Commiſſioners of the States thought fit to ſummon him; and adviſed thoſe Deputies to make no oppoſition againſt it.

The ſame day, three Deputies of the Body of Remonſtrants, attended by *Epiſcopius*, arrived at *Dort*. They requeſted the Commiſſioners of the States, that the Remonſtrants might be allowed to ſend to the Synod a certain number of perſons, whom they themſelves ſhould chuſe, to defend their Cauſe. The Commiſſioners anſwered them, that the Synod had reſolved to cite *Epiſcopius*, and ſome other Remonſtrants. The three Deputies replied, that it was unreaſonable to ſummon Divines, who were willing to come of their own motion. At

laſt

laſt they requeſted, that the Summons ſhould be directed to the whole Body of the Remonſtrants; that they might ſend ſuch Perſons, as they ſhould think beſt qualified for the defence of their Cauſe. This ſecond Requeſt was not granted; any more than the firſt. The Remonſtrants complained, that they were cited, like Criminals, before a Synod conſiſting of their Enemies; and that the Synod pretended to judge of their doctrine, without entering upon a diſpute with Divines of their own chuſing. The Synod maintained, that the Remonſtrants had formerly *knocked at a wrong door*, by applying themſelves to the States of Holland; and that it was time they ſhould appear before the Supreme Eccleſiaſtical Tribunal of the United Provinces. They then named thoſe three Deputies, *Epiſcopius*, and ſome other Remonſtrant Miniſters, and ſummoned them to appear before the Synod, within a fortnight.

November 19, in the ſixth Seſſion, the Synod propoſed to get the Bible tranſlated into Dutch.

November 20, the Deputies of Great Britain told the Aſſembly, what Rules King James had preſcribed for publiſhing a new Edition of the Bible in Engliſh.

The ſame day, in this Seſſion, it was reſolved by moſt of the Members, that a new Tranſlation of the Bible ſhould be made: but that, in order to avoid the Scandal, which might ariſe from too great an alteration, the old Tranſlation ſhould be preſerved as much as poſſible.

November 21, 22. In theſe Seſſions it was debated, whether the Apocryphal Books ſhould be tranſlated, and added to the Canonical Books. It was agreed, they ſhould be inſerted at the end of the Bible.

November 23, the Aſſembly conſidered, whether the Tranſlators ſhould be confined to a certain time. It was carried in the Negative.

The ſame day, *John Hales*, Chaplain to the Engliſh Ambaſſador, came to Dort, in order to know what paſſed in the Synod, and give notice of it to that Ambaſſador.

There

There was a great Debate, whether the word *Thou*, or *You*, ſhould be uſed in praying to God? The word *Thou* was like to carry it; but at laſt the majority of Votes was for the word *You*.

November 26, the Tranſlators were appointed by the Synod.

November 27, the Aſſembly took into conſideration the Manner of Catechizing. The laſt National Synod had ordered the Miniſters to explain the Heidelberg-Catechiſm in their Afternoon-Sermons. That Decree was not executed in ſeveral places. Moſt of the Members of the preſent Synod declared, that the cuſtom of explaining the Catechiſm every Sunday ſhould be introduced into all churches.

November 28, the Synod went on with their debate, about the Manner of catechizing Children.

November 29, the Dean of Worceſter preached upon theſe words of *Eccleſiaſtes*, Chap. vii. Verſe 16. *Be not righteous overmuch, neither make thyſelf overwiſe.* He ſaid, "that there "were two Sorts of Theology, one Scholaſtic, and the other "adapted to mean capacities; that the firſt made a Diſputer "and the ſecond a Chriſtian; and, conſequently, that the lat-"ter was preferable to the former; that it has been rightly ob-"ſerved by ſomebody, that the doctrine of *Predeſtination* is "much the ſame thing in Theology, as *Algebra* in Arithmetic; "that if St. Paul ſhould come into the World again, he would "not underſtand the ſubtil diſputes between the Jeſuits and "the Dominicans; that the modern Theology was like the "*Quantity* of Mathematicians, which is diviſible *in infinitum*." The Preacher concluded with an Exhortation to Peace. "Promote Peace, *ſaid he*. We are all Brethren. Why then "ſhould we uſe the injurious words *Calviniſts* and *Arminians?* "We are all Chriſtians: let us be of one mind."

November 30, it was ordered, that there ſhould be three different Catechiſms; one for Families, another for Schools, and a third for Churches.

December 1, and 3, in theſe two Seſſions, the Aſſembly ſpoke

ſpoke of the Baptiſm of the Children of Heathens, and examined how Students of Divinity ſhould be exerciſed, to qualify them for the holy Miniſtry.

December 4, the Synod made the following Decree, That it was not lawful for Students of Divinity to adminiſter Baptiſm.

December 5, the Aſſembly ordered, that Adult Heathens ſhould be inſtructed and baptized, if they deſired it; and that the Children of Heathens ſhould not be admitted to Baptiſm.

December 6. The thirteen Remonſtrants, who had been ſummoned, came to Dort the 5th of *December*, and the next day were introduced into the Synod by their Brethren of Utrecht, and ſat near a long Table in the middle of the Hall. The Moderator called them *Reverend, famous, and excellent Brethren in Jeſus Chriſt*. *Epiſcopius*, who was their Spokeſman, ſaluted the Commiſſioners and Divines. He ſaid, that the Remonſtrants were come to defend their Cauſe, in the preſence of that venerable Aſſembly, by reaſons grounded upon the Word of God; or to be better inſtructed by the ſame Word. He added, that the cited Miniſters, being arrived late the day before, requeſted a little more time to make themſelves ready to enter into a Conference about the Articles in queſtion. After that diſcourſe, the Remonſtrants went out. The Synod reſolved to make them appear the next day. *Polyander* ſaid, the Remonſtrants ſhould be told, they had not been cited to enter into a Conference, but to propoſe their opinions, and ſubmit them to the Judgment of the Synod. The Remonſtrants were ſent for, and told by the Preſident, that the Synod met to judge them, and not to *confer* with them.

The ſame day, the Remonſtrants viſited the foreign Divines, to deſire their good offices. Moſt of thoſe Divines received them civilly. Some deplored their condition: others appeared prepoſſeſſed againſt them, particularly *Diodati* of Geneva.

December 7. The Remonſtrants being come into the Aſſembly, *Epiſcopius* deſired leave to ſpeak. He made a Diſcourſe for an hour and an half, and pronounced it with great Steadineſs.

That Diſcourſe was heard attentively: ſeveral perſons were extremely moved with it, and ſhed tears. Mr. *Hales* writ to the Engliſh Ambaſſador, that it was a ſtrong and lively Diſcourſe, and that *Epiſcopius* had ſpoke with all the gracefulneſs of an able Orator.

Then the Moderator, and the Miniſters and Elders of the United Provinces, took the following Oath:

"I promiſe, before God, in whom I believe, and whom I "worſhip, as being preſent in this place, and as being the "Searcher or hearts, that, during the courſe of the affairs of "the Synod, which will examine and decide not only the five "Points, and all the difficulties reſulting from them, but alſo "any other doctrine, I ſhall uſe no human Writing, but only "the Word of God, which is an infallible Rule of Faith. And "during all thoſe diſcuſſions, I ſhall only aim at the glory of "God, the peace of the Church, and, eſpecially, the preſerva-"tion of the purity of Doctrine. Thus help me, my Saviour "Jeſus Chriſt! I beſeech him to aſſiſt me with his Holy Spirit."

That Oath was not tendered to the Remonſtrant Deputies of Utrecht. All the foreign Divines took it, except the Swiſs, who alledged upon that Head ſome Inſtructions of their Sovereigns. Several perſons were ſurprized, that this Oath was not adminiſtered at the Opening of the Synod, but put off till the XXIIId Seſſion, after having made ſeveral Decrees, and decided many Matters. They ſuſpected it was with a deſign to exclude the Remonſtrants of Utrecht; for, if they had taken the Oath at the Opening of that Aſſembly, it would have been difficult to diſmiſs them, when the other Remonſtrants appeared, without ſhowing great partiality. It was further ſaid, that, if the Synod had turned them out from the beginning, ſuch a ſtep would have diſcovered their prejudices. But when the affair of the Remonſtrants was to be examined, it was agreed the preſence of thoſe of Utrecht would be dangerous, becauſe they would defend the Cauſe of the other Remonſtrants, and impart to them every thing, that ſhould be tranſ-

acted.

acted. In order to oblige the Remonſtrants of Utrecht to leave the Synod, their credential letters were examined anew; which gave occaſion to believe that the Synod did always deſign to exclude them from the Aſſembly.

December 8. There were great debates upon this head. The next day, which was Sunday, the Miniſters preached violently againſt the Remonſtrants.

December 10. This day the Preſident ordered the Remonſtrants to give in writing their Sentiments about the five Points. *Epiſcopius* deſired, that the Remonſtrants might have leave to deliver to the Aſſembly a Writing, which was to be examined in the firſt place. That Writing conſiſted of two Parts. In the firſt, the Remonſtrants ſaid, that they did not acknowledge the Members of the Synod to be their lawful judges, becauſe moſt of them, except the foreign Divines, were their profeſſed Enemies. The ſecond Part of that Writing mentioned twelve Conditions neceſſary to conſtitute a true Synod. The reading that Piece laſted above two hours, and tired many Members of the Aſſembly. The Aſſembly was much diſpleaſed with that Memorial. The Moderator exhorted them to ſubmit to the Judgment of the Synod. They aſked him, whether the Reformed would ſubmit to the Judgment of a Synod, conſiſting of Lutherans? The Preſident did not anſwer that queſtion; but, uſing his Authority, commanded ſilence. Indeed, whenever he found himſelf perplexed, he uſed to cry, ſometimes, *Satis eſt, ſufficit, That's enough*; and ſometimes, *Exite, Go out.*

The ſame day, the Moderator told the Remonſtrants, that they were too audacious, and too inſolent, to reject the Authority of ſuch an Aſſembly; that their preſent condition was very different from the former; that the ſtate of affairs was altered; that they ſhould comply with the time, and behave themſelves with humility. The Remonſtrants continued to declare, that they would not be judged by their Adverſaries.

December

December 11. They made their Apology, and proteſted againſt the Juriſdiction of the Synod.

During this whole Seſſion, the Remonſtrants were ſhut up in a room, ſo that none could tell them what paſſed in the Synod. The Doors were generally locked up; and they were obſerved by two or three door-keepers, to prevent their converſing with any body.

December 12. The Remonſtrants received a new Reprimand about their Proteſtation.

The ſame day, they were ordered to obey the Synod. The Aſſembly made a great noiſe. Daniel *Heinſius* ſtruck the table ſeveral times, as hard as he could, ſaying, *Will you obey, or not?* Notwithſtanding this, they perſiſted in their refuſal. Afterwards, they were allowed to withdraw; and after they had conferred together, they came again into the Aſſembly, and ſaid, "We have conſidered the Reſolution of the Commiſ- "ſioners of their High Mightineſſes the States General, and "have agreed to anſwer, that without prejudice to the Liberty "of Conſcience, and the Right of judging whether this Synod "be a lawful Aſſembly, we are ready to propoſe our Senti- "ments about the five Points, and to explain and defend "them; and in caſe we have any thing elſe to object, we ſhall "ſet it down in writing, with the reaſons of our doubts." They were then required to preſent in writing, the next day, their Remarks upon the firſt Point.*

[*To be continued.*]

LETTERS.

IT is natural to hope, that what has been of uſe to ourſelves, may be of uſe to others alſo. I may then be excuſed for beginning this Collection of Letters, with ſome that were of uſe to me many years ago.

LETTER

* PREDESTINATION.

LETTER I.

Wroote, Jan. 26, 1725.

Dear Son,

AS to what you mention of entering into Holy Orders, it is indeed a great work. I am pleaſed to find, you think it ſo: as well as that you don't admire a callow Clergyman any more than I do. As to the motives, if it is no harm to deſire getting into that office, even as *Eli*'s ſons, *to eat a piece of bread*; yet certainly a deſire and intention to lead a ſtricter life, and a belief one ſhould do ſo, is a better reaſon: tho' this ſhould by all means be begun before, or ten to one, it will deceive us afterwards. But if a man be unwilling and undeſirous to enter into orders, tis eaſy to gueſs, whether he ſay ſo much as with common Honeſty, That he truſts he is "moved to it by the Holy Ghoſt." But the principal ſpring and motive, to which all other ſhould be only ſecondary, muſt undoubtedly be the Glory of God, and the edification of our Neighbour. And woe to him, who with any meaner leading view, attempts ſo ſacred a work. For this he ſhould take all the care he poſſibly can, with the advice of wiſer and older men, (eſpecially imploring the direction and aſſiſtance of Almighty God, with all humility, ſincerity, and intention of mind) to qualify himſelf. The knowledge of the Languages is a conſiderable help in this matter, which I thank God all my three ſons have. But then this muſt be proſecuted to the thorough underſtanding the Original text of the Holy Scriptures, by converſing with them long and conſtantly. You aſk me, "Which is the Bible?" I anſwer, The Bible itſelf. For the ſeveral Paraphraſes and Tranſlations of it in the Polyglot, compared with the Original, and with one another, are in my opinion, to an honeſt, devout, induſtrious, and humble man, infinitely preferable to any comment I ever ſaw. But Grotius is the beſt, for the moſt part; eſpecially on the New Teſtament.

By

By all this you ſee, I am not for your going too haſtily into Orders. When I am for your taking them, you ſhall know: and 'tis not impoſſible, I may then be with you: God ſo long ſpare the life and health of

Your affectionate Father,
SAMUEL WESLEY.

Work and write while you can! You ſee, Time has ſhaken me by the Hand. And Death is but a little behind him. My Eyes and Heart are now almoſt all I have left. And I bleſs God for them!

LETTER II.

Wroote, July 14.

AS for Thomas â Kempis, all the world are apt to ſtrain either on one ſide or the other. And 'tis no wonder, if contemplative men, eſpecially when wrapt in a Cowle, and the darkneſs of the Myſtic Divinity, when they obſerved the bulk of the world ſo mad for ſenſual pleaſures, ſhould run into the contrary extreme, and attempt to perſuade us to have no Senſes at all, and that God made them to very little purpoſe. But for all that, Mortification is ſtill an indiſpenſible Chriſtian Duty. The World is a Syren, and we muſt have a care of her. And if the *young man* will *rejoice in his youth*, yet let him take care that his joys be innocent, and in order to this remember, that *for all theſe things* God will bring him into judgment. I have only this to add of my Friend and old Companion, that making ſome grains of allowance, he may be read to great advantage; nay, that 'tis almoſt impoſſible to peruſe him ſeriouſly, without admiring, and I think in ſome meaſure imitating, his heroic ſtrains of humility, piety, and devotion.

LET-

LETTER III.

Wroote, Oct. 19.

Dear Son,

YOU ſeem ſtaggered at the ſevere words in the Athanaſian Creed. Conſider, their point is levelled only againſt obſtinate Heretics. A diſtinction is undoubtedly to be made, between what is wilful, and what is in ſome meaſure involuntary. God certainly will make a difference. We don't ſo well know it. We therefore muſt leave that to Him, and keep to the rule, which He has given us.

As to the main of the Cauſe, the beſt way to deal with our adverſaries, is to turn the war and their own vaunted arms againſt them. From balancing the Schemes, it will appear, That there are many irreconcileable Abſurdities and Contradictions in theirs; but none ſuch (though indeed ſome Difficulties) in ours. To inſtance in one of a ſide. They can never prove a Contradiction in our Three and One; unleſs we affirm them to be ſo in the ſame reſpect, which every child knows we do not. But we can prove there is One, in a Creature's being a Creator, which they aſſert of our Lord.

May I be permitted to add two or three of my Mother's Letters? The firſt of them gives an account of a very remarkable Providence. But it is imperfect with regard to me. That part none but I myſelf can ſupply.

Her account, wrote to a neighbouring Clergyman, begins,

LETTER IV.

Epworth, Aug. 24, 1709.

ON Wedneſday night, February the ninth, between the hours of Eleven and Twelve, ſome ſparks fell from the roof of our houſe, upon one of the children's (Hetty's) feet. She immediately ran to our chamber and called us. Mr. Weſley,

ley, hearing a cry of Fire in the ſtreet, ſtarted up: (as I was very ill, he lay in a ſeparate room from me:) and opening his door, found the fire was in his own houſe. He immediately came to my room and bid me and my two eldeſt daughters riſe quickly and ſhift for ourſelves. Then he ran and burſt open the Nurſery-door, and called to the maid to bring out the Children. The two little ones lay in the bed with her; the three others, in another bed. She ſnatched up the youngeſt, and bid the reſt follow; which the three Elder did. When we were got into the Hall and were ſurrounded with flames, Mr. Weſley found be had left the Keys of the door above ſtairs. He ran up and recovered them, a minute before the Stair-caſe took fire. When we opened the Street-door, the ſtrong North-Eaſt wind drove the flames in with ſuch violence, that none could ſtand againſt them. But ſome of our Children got out through the windows, the reſt through a little door into the Garden. I was not in a condition to climb up to the windows; neither could I get to the Garden-door, I endeavoured three times to force my paſſage through the ſtreet-door, but was as often beat back by the fury of the flames. In this diſtreſs, I beſought our bleſſed Saviour for help, and then waded through the fire, naked as I was, which did me no farther harm, than a little ſcorching my hands and my face.

When Mr. Weſley had ſeen the other Children ſafe, he heard the Child in the Nurſery cry. He attempted to go up the ſtairs, but they were all on fire, and would not bear his weight. Finding it impoſſible to give any help, he kneeled down in the hall, and recommended the ſoul of the Child to God.

I believe, it was juſt at that time I waked: for I did not cry, as they imagined, unleſs it was afterwards. I remember all the circumſtances as diſtinctly, as though it were but yeſterday. Seeing the room was very light, I called to the maid to take me up. But none anſwering, I put my head out of the Curtains, and

and ſaw ſtreaks of fire on the top of the room. I got up and ran to the door, but could get no farther, all the floor beyond it being in a blaze. I then climbed up on a cheſt, which ſtood near the window: one in the yard ſaw me, and propoſed running to fetch a ladder. Another anſwered, "There will not be time: but I have thought of another expedient. Here I will fix myſelf againſt the wall: lift a light man, and ſet him on my ſhoulders." They did ſo, and he took me out of the window. Juſt then the whole roof fell; but it fell inward, or we had all been cruſhed at once. When they brought me into the houſe, where my Father was, he cried out, "Come, Neighbours! Let us kneel down! Let us give thanks to God! He has given me all my eight Children: let the houſe go: I am rich enough!"

The next day, as he was walking in the Garden, and ſurveying the ruins of the houſe, he picked up part of a leaf of his Polyglot Bible, on which juſt thoſe words were legible, *Vade; vende omnia quæ habes, & attolle crucem, & ſequere me. Go; ſell all that thou haſt; and take up thy croſs, and follow me!*

LETTER V.

Wroote, June 8, 1725.

Dear Son,

I Cannot recollect the paſſages you mention: but believing you do the author, I poſitively aver, that he is extremely in the wrong, in that impious, not to ſay, blaſphemous aſſertion, That God, by an irreſiſtible decree, hath determined any man to be miſerable, even in this life. His Intentions, as Himſelf, are holy, and juſt, and good: and all the miſeries incident to men, here or hereafter, ſpring from themſelves. The caſe ſtands thus. This life is a ſtate of Probation, wherein eternal Happineſs, or Miſery, are propoſed to our choice, the one as the Reward of a virtuous, the other, as a Conſe-

quence of a vicious Life. Man is a compound Being, a ſtrange mixture of Spirit and Matter; or rather, a creature wherein thoſe oppoſite Principles are united without mixture, yet each principle, after an incomprehenſible manner, ſubject to the influences of the other. The true Happineſs of Man, under this conſideration, conſiſts in a due Subordination of the Inferior, to the Superior Powers; of the Animal, to the Rational Nature, and of both to God. This was his Original Righteouſneſs and Happineſs, that was loſt in Adam; and to reſtore Man to this Happineſs by the recovery of his Original Righteouſneſs, was certainly God's Deſign in admitting him to this State of Trial in the world, and of our Redemption by Jeſus Chriſt! And ſurely this was a deſign truly worthy of God! And the greateſt inſtance of Mercy, that even Omnipotent Goodneſs could exhibit to us!

As the Happineſs of Man conſiſts in a due Subordination of the Inferior to the Superior Powers, &c. ſo the inverſion of this order, is the true Source of human Miſery. There is in us all, a natural propenſion towards the Body, and the World. The beauty, eaſe, and pleaſures of the Body ſtrongly charm us; the wealth, and honours of the World allure us; and all under the manage of a ſubtle, malicious Adverſary, give a prodigious Force to Preſent Things: and if the Animal Life once get the aſcendant of our Reaſon, it utterly deprives us of our Moral Liberty, and by conſequence makes us wretched. Therefore for any man to endeavour after Happineſs, in gratifying all his bodily Appetites in oppoſition to his Reaſon, is the greateſt folly imaginable; becauſe he ſeeks it, where God has not deſigned he ſhall ever find it. But this is the caſe of the generality of men: they live as mere Animals, wholly given up to the Intereſts and Pleaſures of the Body; and all the uſe of their Underſtanding is, to make proviſion for the Fleſh, to fulfil the Luſts thereof, without the leaſt regard to future Happineſs, or Miſery. 'Tis true, our eternal State lies under a vaſt diſadvantage to us in this Life, in that it is Future

and

and Invisible. And it requires great attention, and application of mind, frequent retirement, and intense thinking, to excite our Affections, and beget such an habitual sense of it, as is requisite to enable us to walk steadily in the paths of Virtue, in opposition to our corrupt Nature, and all the vicious customs and maxims of the World. Our blessed Lord, who came from Heaven to save us from our sins, as well as the punishment of them, as knowing that it was impossible for us to be happy in either world, unless we were holy, did not intend by commanding us to take up the Cross, that we should bid adieu to all joy and satisfaction, indefinitely; but he opens and extends our Views beyond Time, to Eternity. He directs us where to place our Joy, how to seek Satisfaction durable as our Being; which is not to be found in gratifying, but retrenching our sensual appetites; not in obeying the dictates of our irregular passions, but in correcting their exorbitancy, bringing every Appetite of the Body, and Power of the Soul under Subjection to his Laws, if we would follow him to Heaven. And because he knew we could not do this, without great contradiction to our corrupt Animality, therefore he enjoins us, to take up this Cross, and to fight under his Banner, against the Flesh, the World, and the Devil. And when by the Grace of God's Holy Spirit we are so far Conquerors, as that we never willingly offend, but still press after greater degrees of Christian Perfection, sincerely endeavouring to plant each Virtue in our minds, that may through Christ render us pleasing to God; we shall then experience the truth of Solomon's assertion, The ways of Virtue are ways of Pleasantness, and all her paths are Peace.

I take Kempis to have been an honest, weak man, that had more Zeal than Knowledge, by his condemning all mirth or pleasure as sinful or useless, in opposition to so many direct and plain texts of scripture. Would you judge of the Lawfulness, or Unlawfulness of Pleasure, of the innocence or malignity of Actions? Take this Rule. Whatever weakens your

Reason,

Reaſon, impairs the tenderneſs of your Conſcience, obſcures your ſenſe of God, or takes off the Reliſh of Spiritual Things; in ſhort, whatever increaſes the Strength and Authority of your Body over your mind; that thing is Sin to you, however innocent it may be in itſelf. And ſo on the contrary.

'Tis ſtupid to ſay, nothing is an Affliction to a good man. That is an Affliction, that God makes an Affliction, either to good or bad. Nor do I underſtand, how any man can thank God for preſent Miſery; yet do I very well know, what it is to rejoice in the midſt of deep Afflictions; not in the Affliction itſelf; for then it would neceſſarily ceaſe to be one: but in this we may rejoice, That we are in the hand of a God, who never did, nor ever can exert his Power in any Act of Injuſtice, Oppreſſion, or Cruelty! In the power of that Superior Wiſdom which diſpoſes all events, and has promiſed, that all things ſhall work together for Good (for the Spiritual and Eternal Good) of thoſe that love Him; we may rejoice in hope, that Almighty Goodneſs will not ſuffer us to be tempted above what we are able, but will with the temptation make a way to eſcape, that we may be able to bear it. In a word, we may and ought to rejoice, that God has aſſured us, he will never leave or forſake us; but if we continue faithful to him, he will take care to conduct us ſafely, through all the Changes and Chances of this mortal Life, to thoſe bleſſed Regions of Joy and Immortality, where Sin and Sorrow can never enter.

LETTER VI.

July 18, 1725.

I Have often wondered that men ſhould be ſo vain, to amuſe themſelves with ſearching into the Decrees of God, which no human wit can fathom; and do not rather employ their time and powers, in working out their Salvation, and making their own Calling and Election ſure. Such ſtudies tend more

to

to confound, than inform the Underſtanding; and young people had better let them alone. But ſince I find you have ſome ſcruples concerning our Article of Predeſtination, I will tell you my thoughts of the matter; and if they ſatisfy not, you may deſire your Father's direction, who is ſurely better qualified for a Caſuiſt than me.

The Doctrine of Predeſtination, as maintained by rigid Calviniſts, is very ſhocking, and ought utterly to be abhorred; becauſe it charges the moſt holy God with being the Author of Sin. And I think you reaſon very well, and juſtly againſt it. For it is certainly inconſiſtent with the Juſtice and Goodneſs of God, to lay any man under either a phyſical, or moral Neceſſity of committing Sin, and then puniſh him for doing it. Far be this from Thee, O Lord.—Shall not the Judge of all the Earth do right?

I do firmly believe, That God from Eternity hath Elected ſome to Everlaſting Life; but then I humbly conceive, that this Election is founded in his Fore-knowledge; according to that in the viiith. of Romans, ver. 29, 30. Whom he did Foreknow, He alſo did Predeſtinate, to be conformed to the Image of his Son.—Moreover, Whom He did Predeſtinate, them He alſo Called—and whom He Called, them He alſo Juſtified, and whom He Juſtified, them He alſo Glorified.

Whom, in his eternal Preſcience, God ſaw would make a right uſe of their powers, and accept of offered Mercy—He did Predeſtinate—Adopt for his Children, his peculiar Treaſure. And that they might be conformed to the Image of his only Son, He called them to Himſelf by his Eternal Word, through the preaching of the Goſpel; and internally by his Holy Spirit; which Call they obeying, repenting of their ſins and believing in the Lord Jeſus, He Juſtifies them—Abſolves them from the guilt of all their ſins, and acknowledges them as Juſt and Righteous Perſons, through the Merits and Mediation of Jeſus Chriſt—And having thus Juſtified, He receives them to Glory—to Heaven.

This

This is the ſum of what I believe concerning Predeſtination, which I think is agreeable to the Analogy of Faith; ſince it does in no wiſe derogate from the Glory of God's Free Grace, nor impair the Liberty of Man. Nor can it with more Reaſon be ſuppoſed, that the Preſcience of God is the Cauſe that ſo many Finally periſh; than that our knowing the Sun will riſe To-morrow is the Cauſe of its riſing.

LETTER VII.

Jan. 31, 1727.

I AM verily perſuaded, that the reaſon why ſo many ſeek to enter into the Kingdom of Heaven, but are not able, is, There is ſome Delilah, ſome one beloved Vice they will not part with; hoping that by a ſtrict obſervance of their duty in other things, that particular Fault will be diſpenſed with. But alas! they miſerably deceive themſelves; the way which leads to Heaven is ſo narrow, the gate we muſt enter is ſo ſtrait, that it will not permit a man to paſs, with one known, unmortified ſin about him. Therefore let every one in the beginning of their Chriſtian Courſe ſeriouſly weigh what our Lord ſays in St. Luke xiv. ver. 27, 28, 29, 30, 31. For whoſoever having put his hand to the plough looketh back, is not fit for the Kingdom of God.

I am nothing pleaſed we adviſed you to have your plaid; tho' I am, that you think it too dear; becauſe I take it to be an indication that you are diſpoſed to Thrift: which is a rare qualification in a young man, who has his Fortunes to make. Indeed, ſuch an one can hardly be too wary, or too careful. I would not recommend taking Thought for the Morrow any further than is needful, for our improvement of preſent opportunities, in a prudent manage of thoſe Talents God has committed to our Truſt. And ſo far I think it is the Duty of all to take Thought for the Morrow. And I heartily wiſh you may be well apprized of this, while Life is young. For,

Believe

Believe me, Youth; (for I am read in Cares,
And bend beneath the weight, of more than Fifty Years.)

Believe me, dear Son, Old Age is the worſt time we can chooſe, to mend either our Lives, or our Fortunes. If the Foundations of ſolid Piety are not laid betimes, in ſound Principles, and virtuous Diſpoſitions: and if we neglect, while Strength and Vigour laſts, to lay up ſomething ere the Infirmities of Age overtake us, it is a hundred to one odds, that we ſhall die both poor, and wicked.

Ah! my dear Son, did you with me ſtand on the Verge of Life, and ſaw before your eyes a vaſt Expanſe, an unlimited Duration of Being, which you might ſhortly enter upon! you can't conceive, how all the Inadvertencies, Miſtakes, and Sins of Youth would riſe to your view! And how different the Sentiments of ſenſitive Pleaſures, the deſire of Sexes, and pernicious Friendſhips of the World would be then from what they are now, while Health is entire, and ſeems to promiſe many years of life!

[*To be continued.*]

POETRY.

EUPOLIS's *HYMN to the CREATOR.*

THE OCCASION.

Part of a (new) *Dialogue between* PLATO *and* EUPOLIS.—*The reſt not extant.*

Eup. BUT is it not a little hard, that you ſhould baniſh all our Fraternity from your New Commonwealth? What hurt has Father *Homer* done, that you diſmiſs Him among the reſt?

Plato. Certainly the blind old gentleman *lies* with the beſt grace in the world. But a lie handſomely told, debauches the taſte

taſte and morals of a people. Beſides, his tales of the gods are intolerable, and derogate in the higheſt degree from the dignity of the Divine Nature.

Eup. But do you really think, that thoſe faults are inſeparable from the Poetry? May not the One Supreme be ſung, without any intermixture of them?

Plato. I muſt own, I hardly ever ſaw any thing of that nature. But I ſhall be glad to ſee you or any other, attempt and ſucceed in it. On that condition, I will gladly exempt you from the fate of your brother Poets.

Eup. I am far from pretending to be a Standard. But I will do the beſt I can.

The HYMN.

AUTHOR of Being, Source of Light,
With unfading Beauties bright,
Fulneſs, Goodneſs, rolling round
Thy own fair Orb without a Bound:
Whether Thee thy Suppliants call
Truth, or Good, or One, or All,
Ei, or *Iao*; Thee we hail
Eſſence that can never fail,
Grecian or *Barbaric* Name,
Thy ſtedfaſt Being ſtill the ſame.

Thee, when Morning greets the ſkies
With roſy cheeks and humid eyes;
Thee, when ſweet-declining Day
Sinks in purple Waves away;
Thee will I ſing, O Parent *Jove*,
And teach the World to praiſe and love.

Yonder azure Vault on high,
Yonder blue, low, liquid Sky,
Earth, on its firm Baſis plac'd,
And with circling Waves embrac'd,

All

All Creating Pow'r confeſs,
All their mighty Maker bleſs.
Thou ſhak'ſt all Nature with thy nod,
Sea, Earth, and Air confeſs Thee GOD:
Yet does thy pow'rful Hand ſuſtain
Both Earth and Heaven, both Firm and Main.

Scarce can our daring Thought ariſe
To thy Pavilion in the Skies;
Nor can *Plato*'s ſelf declare
The Bliſs, the Joy, the Rapture there.
Barren above Thou doſt not reign,
But circled with a glorious Train.
The Sons of GOD, the Sons of Light,
Ever joying in thy Sight:
(For Thee their ſilver Harps are ſtrung)
Ever beauteous, ever young,
Angelic Forms their Voices raiſe,
And thro' Heav'n's Arch reſound Thy Praiſe.

The Feather'd Souls that ſwim the Air,
And bathe in liquid Ether there,
The Lark, Precentor of their Choir,
Leading them higher ſtill and higher,
Liſten, and learn; th' angelic Notes
Repeating in their warbling throats:
And ere to ſoft Repoſe they go,
Teach them to their Lords below:
On the green Turf, their moſſy Neſt,
The Ev'ning Anthem ſwells their Breaſt.
Thus like thy Golden Chain from high,
Thy Praiſe unites the Earth and Sky.

Source of Light, Thou bid'ſt the Sun
On his burning Axles run;

The Stars like Duſt around him fly,
And ſtrew the Area of the Sky.
He drives ſo ſwift his Race above,
Mortals can't perceive him move:
So ſmooth his Courſe, oblique or ſtrait,
Olympus ſhakes not with his Weight.
As the Queen of ſolemn Night
Fills at his Vaſe her Orb of Light,
Imparted Luſtre; Thus we ſee,
The Solar Virtue ſhines by Thee.

Eireſione, we'll no more,
Imaginary Pow'r, adore;
Since Oil, and Wool, and cheerful Wine,
And Life-ſuſtaining Bread are thine.

Thy Herbage, O Great *Pan*, ſuſtains
The Flocks that graze our *Attic* Plains;
The Olive, with freſh Verdure crown'd,
Riſes pregnant from the ground;
At thy Command it ſhoots and ſprings,
And a thouſand Bleſſings brings.
Minerva only, is thy Mind,
Wiſdom, and Bounty to Mankind.
The fragrant Thyme, the bloomy Roſe,
Herb, and Flow'r, and Shrub that grows
On *Theſſalian Tempe's* Plain,
Or where the rich *Sabæans* reign,
That treat the Taſte, or Smell, or Sight,
For Food, for Med'cine, or Delight;
Planted by thy Parent Care,
Spring, and ſmile, and flouriſh there.

O ye Nurſes of ſoft Dreams,
Reedy Brooks, and winding Streams,

Or

Or murm'ring o'er the Pebbles ſheen,
Or ſliding thro' the meadows green,
Or where thro' matted ſedge you creep,
Travelling to your Parent Deep:
Sound his praiſe, by whom you roſe,
That Sea which neither ebbs nor flows.

O ye immortal Woods and Groves,
Which th' enamour'd Student loves;
Beneath whoſe venerable Shade,
For Thought and friendly Converſe made,
Fam'd *Hecadem*, old Hero, lies,
Whoſe Shrine is ſhaded from the Skies,
And thro' the Gloom of ſilent Night
Projects from far its trembling Light;
You, whoſe Roots deſcend as low,
As high in Air your Branches grow;
Your leafy Arms to Heav'n extend,
Bend your Heads, in homage bend:
Cedars and Pines, that wave above,
And the Oak belov'd of *Jove*.

Omen, Monſter, Prodigy,
Or nothing are, or *Jove* from Thee!
Whether various Nature play,
Or re-invers'd thy Will obey,
And to Rebel Man declare
Famine, Plague or Waſteful War.
Laugh ye Profane, who dare deſpiſe
The Threatning Vengeance of the Skies,
Whilſt the Pious, on his guard,
Undiſmay'd is ſtill prepar'd:
Life or Death, his Mind's at reſt,
Since what Thou ſend'ſt muſt needs be beſt.

No Evil can from Thee proceed:
'Tis only ſuffer'd, not decreed.
Darkneſs is not from the Sun,
Nor mount the Shades 'till he is gone;
Then does Night obſcene ariſe
From *Erebus*, and fill the Skies,
Fantaſtic Forms the air invade,
Daughters of Nothing and of Shade.

Can we forget Thy Guardian Care,
Slow to puniſh, prone to ſpare,
Thou brak'ſt the haughty *Perſian*'s Pride,
That dar'd old Ocean's Power deride;
Their Shipwrecks ſtrew'd the *Eubean* Wave,
At *Marathon* they found a Grave.
O ye bleſt *Greeks*, who there expir'd,
For *Greece* with pious Ardor fir'd.
What Shrines or Altars ſhall we raiſe
To ſecure your endleſs Praiſe?
Or need we Monuments ſupply,
To reſcue what can never die!

And yet a Greater Hero far
(Unleſs Great *Socrates* could err)
Shall riſe to bleſs ſome future day,
And teach to live, and teach to pray.
Come Unknown Inſtructor, come!
Our leaping Hearts ſhall make Thee Room:
Thou with *Jove* our Vows ſhalt ſhare,
Of *Jove* and Thee We are the Care.

O Father, King, whoſe heav'nly Face
Shines ſerene on All Thy Race,
We Thy Magnificence adore,
And Thy well-known Aid implore:

Nor

Nor vainly for thy help we call;
Nor can we want: for Thou art All!

HYMN.

SALVATION DEPENDS NOT ON ABSOLUTE DECREES.

O 'Tis enough, my God, my God,
Here let me give my wand'rings o'er;
No longer trample on Thy Blood,
And grieve thy Gentleneſs no more;
No more thy ling'ring Anger move,
Or ſin againſt thy Light and Love.

I loath myſelf in my own ſight,
Adjudge my guilty ſoul to Hell;
How could I do Thee ſuch deſpite;
So long againſt Thy Love rebel!
Deſpiſe the riches of thy Grace,
And dare provoke Thee to thy face!

But O! if Mercy is with Thee,
Now let it upon me be ſhewn;
On me, the chief of ſinners, me,
Who humbly for thy Mercy groan:
Me to thy Father's Grace reſtore,
Nor let me ever grieve Thee more.

Fountain of unexhauſted Love,
Of infinite Compaſſion, hear;
My Saviour, and my Prince above,
Once more in my behalf appear;
Repentance, Faith, and Pardon give,
O let me turn again, and live.

But if my gracious Day is paſt,
And I am baniſh'd from thy ſight;
When into outer darkneſs caſt,
My Judge I'll own hath done me right;
Adore the hand whoſe ſtroke I feel,
Nor murmur when I ſink to Hell.

No dire Decree of Thine is here,
That pre-ordain'd my damn'd eſtate:
Jeſus, the Merciful I clear;
Jeſus, the juſt, I vindicate:
He ſwore He would not have me die:
Why, Sinner, wilt thou periſh? Why?

Becauſe I would not come to Him,
That I his proffer'd Life might have;
Jeſus was willing to redeem,
I would not ſuffer Him to ſave.
I now his Truth and Juſtice prove,
I now am damn'd, but God is Love.

O God, if thou art Love indeed,
Let it once more be prov'd in me,
That I thy Mercy's Praiſe may ſpread,
For every child of *Adam* free:
O let me now the Gift embrace,
O let me now be ſav'd by Grace!

If all long-ſuffering Thou haſt ſhewn
On me, that others may believe:
Now make thy Loving-kindneſs known,
Now the All-conq'ring Spirit give,
Spirit of Victory and Power,
That I may never grieve Thee more.

HYMN,

On UNIVERSAL REDEMPTION.

GLORIOUS Saviour of my Soul,
I lift it up to Thee;
Thou haſt made the Sinner whole,
Haſt ſet the Captive free:
Thou my Debt of Death haſt paid;
Thou haſt rais'd me from my Fall;
Thou haſt an Atonement made;
My Saviour died for ALL.

What could my Redeemer move
To leave his Father's Breaſt?
Pity drew him from above,
And would not let him reſt;
Swift to ſuccour ſinking Man,
Sinking into endleſs woe,
Jeſus to our Reſcue ran,
And GOD appear'd below.

GOD in this dark Vale of Tears
A Man of Griefs was ſeen;
Here for three and thirty Years
He dwelt with ſinful Men.
Did they know the Deity?
Did they own Him who He was?
See, the Friend of Sinners, ſee!
He hangs on yonder Croſs!

Who hath done the direful deed,
Hath crucified my GOD?
Curſes on his guilty Head
That ſpilt that precious Blood:

Worthy

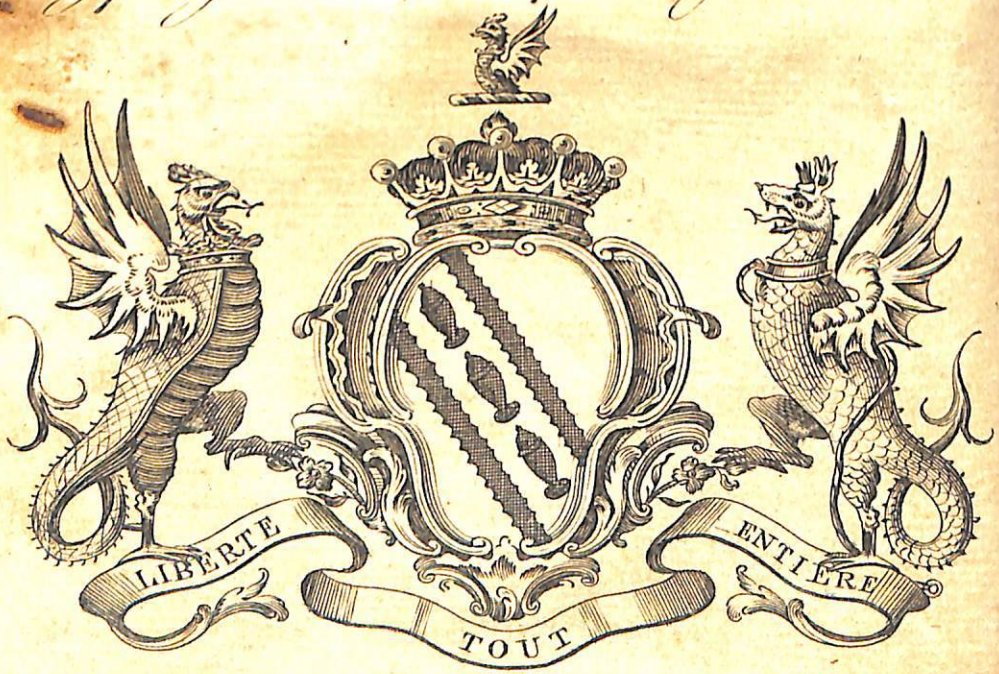
Worthy is the Wretch to die,
Self-condemn'd, alas, is he!—
I have ſold my Saviour; I
Have nail'd him to the Tree.

Yet thy Wrath I cannot fear,
Thou gentle, bleeding Lamb;
By thy Judgment I am clear,
Heal'd by thy Stripes I am:
Thou for me a Curſe waſt made,
That I might in Thee be bleſt:
Thou haſt my full Ranſom paid,
And in thy Wounds I reſt.

How ſhall I commend the Grace,
Which All with me may prove;
Magnify thy Mercy's Praiſe,
Thy all-redeeming Love?
O 'tis more than tongue can tell;
Who the Myſtery ſhall explain?
Angels, that in ſtrength excel,
Would ſearch it out in vain.

Far above their nobleſt ſongs,
Thy Glorious Mercies riſe;
Praiſe ſits ſilent on their Tongues,
And Wonder lulls the Skies!
O might I with them be One,
Loſt in ſpeechleſs rapture fall,
Caſt my Crown before thy Throne,
Thou Lamb that died'ſt for ALL.

Skeffington, Earl of Massareene



Butler, Earl of Lanesborough

THE Arminian Magazine, For FEBRUARY 1778.

An ACCOUNT of the SYNOD of DORT: Extracted from Gerard Brandt's HISTORY *of the* REFORMATION *in the* LOW-COUNTRIES.

[CONTINUED.]

DECEMBER 13, 1618, *Episcopius* read a Writing, which contained the opinion of the Remonstrants about the first Point, viz. Predestination.

December 14. The Assembly ordered them to prepare for the next Session what they had to propose upon the four other Points.

December 15, *Abraham Scultet*, Professor of Divinity at Heidelberg, made a Discourse upon the CXXIId Psalm; and spoke a great deal about the *Peace of Brethren* among those, who breathed nothing but War.

December 17. The Remonstrants presented their Doctrine about the four other Points.

December 18. *Lydius* preached violently againſt the Innovators, who calumniated the Church, to make her doctrine odious. He ſaid, they were of the race of *Ham*, who laid open the nakedneſs of his Father.

December 19. The Church of *Kampen* brought complaints to the Synod againſt the Remonſtrant Miniſters of that Town.

December 20. The Synod acquainted the Remonſtrants, that *they ſhould declare their Opinions, not as far as they ſhould think it neceſſary, but as far as the Aſſembly ſhould think it fit.* *Polyander* ſaid, If the Remonſtrants were allowed to follow the Method propoſed by them, they would make the doctrine of the Reformed odious, and the good Cauſe would be expoſed to great danger.

December 21. The Remonſtrants preſented their Remarks upon the Confeſſion of Faith.

December 27. The Moderator declared to the Remonſtrants, that the Synod allowed them only to defend their doctrine, and not to explain it as they ſhould think fit. *Epiſcopius* anſwered, that the Remonſtrants could not accept of thoſe terms, without acting againſt their Conſcience. The Moderator replied, the Synod would not permit, that the doctrine of the Reformed ſhould be confuted. *Epiſcopius* ſaid, the Remonſtrants could not acknowledge, That God has condemned the greateſt Part of Mankind by an eternal and irrevocable Decree, only with a deſign to ſhew his Severity and Power. Mr. *Hales* ſays, that *Gomarus*, perceiving he was particularly concerned, told the Synod, " Nobody maintains, that God has *abſolutely* " condemned Men without regard to Sin; but, as he has de- " creed the End, he has alſo decreed the Means; that is, *as* " *God has predeſtinated Man to death, he has alſo predeſtinated* " *him to ſin.*" Mr. *Hales* adds, that upon this occaſion, *Gomarus* imitated the Country-Tinkers, who *make two Holes, when they ſtop one.*

The ſame day, the Remonſtrants were ordered to obey, upon pain of being puniſhed at the diſcretion of the Magiſtrate. But they perſiſted in their reſolution.

December

December 28. They ſent a Letter to the Synod, in which they alledged the reaſons why they could not obey that Aſſembly. *Epiſcopius* declared, that it was reaſonable the Remonſtrants ſhould explain and defend their doctrine, not as far as the Synod ſhould think fit, but as far as they themſelves ſhould think it neceſſary. Whereupon moſt of the Members of the Synod broke out into laughter. After a long diſpute, the fifteen Remonſtrants declared, that they could not obey the Synod with a good Conſcience. They were then ordered not to depart the Town without leave.

The ſame day, it was reſolved to ſoften the Decree of the Synod.

December 29. The Remonſtrants deſired ſtill that they might explain their Sentiments, as far as they ſaw neceſſary. The Dutch Divines expreſſed upon this occaſion the contempt they had for them. And they were aſked again, whether they would follow the Method preſcribed by the Aſſembly? They anſwered, that they could not ſubmit to it. It was then agreed to ſend three Commiſſioners, and two * Miniſters, to the States General, to inform them of the diſobedience of the Remonſtrants: and they were ordered again not to go out of Town without leave.

December 31. *Polyander* preached upon theſe words of the Prophet Iſaiah, chap. LII. verſe 7. *How beautiful upon the mountains are the feet of him, that bringeth good tidings, that publiſheth peace!* The Preſident, after he had given thanks to that Profeſſor, ſaid, he did not doubt that the Synod was directed by the Spirit of God, eſpecially by reaſon of many learned and pious Sermons lately preached in it.

The Seſſion of *January* 2, 1619, contains nothing that deſerves our notice.

January 3. The Reſolution of the States General about the Synod was read in this Seſſion. It imported, " that the States, " having heard the report of the Lay and Eccleſiaſtical Depu- " ties,

* The Aſſeſſor *Faukelius*, and Secretary *Damman*.

" ties, approved all the Decrees, which had been made con-
" cerning the affair of the Remonſtrants. That the States
" declared, the Remonſtrants were obliged to ſubmit to thoſe
" Decrees, and that it ſhould be required from them to ſubmit
" to the like Decrees for the time to come. That if they per-
" ſiſted in their diſobedience, they ſhould incur not only the
" Cenſures of the Church, but alſo thoſe of the State. That
" if they continued in the ſame diſobedience, their opinions
" ſhould be examined according to the Word of God; and
" that the ſaid Remonſtrants ſhould ſtay in Town, and not go
" out of it, without expreſs leave from the Commiſſioners in
" writing."

After the reading of that Reſolution, the Moderator undertook to examine the Remonſtrants. They declared, that they could not, with a good Conſcience, treat with the Synod, but upon the terms mentioned in their laſt Anſwer.

The Remonſtrants being withdrawn, the Moderator made a Prayer, in which he inveighed againſt their obſtinacy. He ſaid, the Remonſtrants did not act by a Principle of Conſcience, but with worldly views; and he prayed God to diſcover and confound their deſigns.

January 4. A Remonſtrant Miniſter obſerving, that the Preachers had compared thoſe of his Party to *Ham*, who laid open the nakedneſs of his father; added, " that thoſe Preachers
" were like *Sem* and *Japheth*, who endeavoured to cover that
" nakedneſs, but did it backward, and very aukwardly."

The Synod began to extract ſeveral Propoſitions out of the books of the Remonſtrants. The ſix following Seſſions afford nothing material.

January 11. The Remonſtrants were aſked again ſeveral queſtions, and exhorted to ſubmit to the Synod.

January 12. There was on this day a private Conference between the Commiſſioners and the Remonſtrant Miniſters.

January 14. The Commiſſioners made a large report to the Synod of what paſſed in that Conference, and ſaid, that the Remonſtrants

Remonſtrants perſiſted in their diſobedience. The Moderator aſked them, whether they would obey the Orders of the Synod without any ſtipulation? *Epiſcopius* anſwered, *We have prepared an Anſwer in writing, and deſire it may be read, and then delivered to the Synod.* The Moderator ſaid, *Anſwer peremptorily, Yes, or No. Epiſcopius* replied, *Such an Anſwer is to be found in the Memorial, which we have all ſubſcribed.* The Commiſſioners and the Moderator inſiſted ſtill, that the Remonſtrants ſhould anſwer, Yes, or No. *Epiſcopius* ſaid, "It "is a ſtrange thing, that we cannot obtain, in a free Synod, "ſuch a ſmall favour, as that of reading our Anſwer! Such a "thing was never denied." At laſt, the Commiſſioners permitted the Remonſtrants to deliver that Memorial. The latter deſired leave to read it all, or at leaſt the Preamble. Which being denied, they preſented their Memorial; and then they were ordered to withdraw.

Soon after they were called in; and the Moderator aſked them, whether they adhered ſtill to the Anſwer contained in their Memorial, and expreſſed in theſe words: "We have "been ordered to ſubmit to the Reſolutions of the Synod; but "we have frequently declared, that we could not do it with a "good Conſcience. Nay, we have ſhewed at large, that the "Orders of the Synod were inconſiſtent with Juſtice, and that "the Aſſembly required from us things contrary to the Will of "God. We are ſtill of the ſame mind." All the Remonſtrants declared, they adhered ſtill to that Anſwer. The Moderator ordered them to riſe, and ſign it at his Table. *Epiſcopius* ſaid, *Let that writing be brought to us, and we ſhall ſubſcribe it.* The Moderator required ſtill from the Remonſtrants, that they ſhould riſe, to put their hands to it. *Epiſcopius* obeyed. But the Moderator perceiving that many Members did not approve the Remonſtrants ſhould be uſed with ſo much haughtineſs, ordered the Paper to be brought to their Table, where they ſubſcribed it ſitting. Afterwards, he ſaid,

"You do not deſerve that the Synod ſhould keep any longer

"correſ-

" correſpondence with you. Wherefore they diſmiſs you; and " when they deſire you ſhould appear again, they will give you " notice of it. You muſt alſo know, that ſince your obſtinacy " has appeared by oppoſing the Reſolutions of the Synod, care " will be taken to acquaint all Chriſtendom with it; and you " will ſee that the Church does not want ſpiritual arms to " puniſh you. A juſt Cenſure ſhall be inflicted upon you; and " the Synod will ſhew the Equity of it in all Chriſtian Coun- " tries. I diſmiſs you therefore in the name of the Lords Com- " miſſioners and of this Synod. Be gone."

The Remonſtrants roſe, and went out of the Aſſembly. *Epiſcopius* ſaid, as he went out, *Let God judge between the Synod and us concerning the craft, the deceits, and lies laid to our charge.*

Thus the fifteen Remonſtrants were expelled the Synod. It appears by the Diſcourſe of the Moderator, that a Divine at the head of an Eccleſiaſtical Aſſembly, may give up himſelf to an unchriſtian warmth. This was not approved by many Deputies of the foreign Countries, nor even by ſome of the United Provinces. They were offended at the violent anger of the Moderator, who often ſpoke falſe Latin in the heat of his zeal.

Mr. *Hales* writ to the Engliſh Ambaſſador, " The foreign " Divines believed, the Remonſtrants had been uſed with great " partiality. It was propoſed, *ſays he*, that the whole Synod " ſhould judge of the conduct of the Remonſtrants; and yet, " when any queſtion was propoſed, if ſome foreign Divines " ſpoke in favour of the Remonſtrants, the Dutch oppoſed " them with all their might, having little regard for the judg- " ment of the foreign Divines, unleſs they ſided with them."

Balcanqual, the Scotch Deputy, writ to the ſame Ambaſſa- dor in the following words: " As for the expulſion of the " Remonſtrants, I wiſh I could ſay, without offending any " body, that it was a ſtrange proceeding, and that the Synod " was very much in the wrong." The ſame Divine ſays, in another

another place: " After having gathered the Votes of a ſmall " part of the Synod, the Remonſtrants were called in, and " ordered to go away by a moſt violent Speech. I confeſs, I " am very uneaſy, whenever I think of it. For, if the Re- " monſtrants ſhould ſay, that the Moderator has paſſed a Sen- " tence, which is not the Sentence of the Synod, they would " ſpeak nothing but truth. For, the third part of the Votes " were not gathered, and conſequently a juſt Sentence could " not be drawn up: beſides, it was not written down, and ap- " proved by the Synod. The injurious words of that Sentence " were not the reſult of any Vote; and none but one Member " ſpoke ſome of thoſe words. You rightly condemn that " Speech; and your Cenſure upon it ought to be reſpected."

Lewis Crocius, Profeſſor of Divinity at *Bremen*, ſpoke the next day in the following manner: " I have obſerved that the " Moderator grew too warm upon this occaſion, and that ſome " hard words eſcaped him, which it were to be wiſhed he had " avoided. More circumſpection ſhould have been uſed in an " affair of ſuch great importance. The Synod ſhould have " been conſulted about it, and a Form of Diſmiſſion prepared, " to be pronounced in the name of the Aſſembly, and recorded. " By that means, the Synod would not have been reproached " on account of the Severity of the Preſident. It had been " more glorious for the Synod, to act with leſs paſſion."

The Remonſtrants complained, that they had been expelled, for refuſing to be judged by their Adverſaries, and to acknowledge that they had a right to preſcribe to them how and when they ſhould ſpeak, or be ſilent, in defending their own Cauſe. They ſaid, it was no new thing, to avoid the deciſions of a partial Synod: that many Doctors of the Church, both among the Ancients and the Moderns, had refuſed to appear before ſuch Aſſemblies, or went away, when they perceived that their Enemies were to be their Judges; that for the ſame reaſon, the Proteſtants would not ſubmit to the Judgment of the Council of Trent. They added, that in all Civil Courts, a ſuſpicion of

Partiality

Partiality was one of the main reaſons to except againſt a Judge. They complained particularly of the Moderator, who always interrupted them, when he thought it convenient, or ordered them to be ſilent, or to withdraw, that he might ſay what he pleaſed, without fearing to be convicted.

In the Seſſion of the ſame day, *January* 14, 1619, after having expelled the Remonſtrants, the Aſſembly reſolved to get Copies of the Explication of the firſt Article, which they had preſented in the Morning, that all the Members of the Synod might examine it.

January 15. The tables, benches, and chairs, which had been placed for the Remonſtrants, were removed.

The ſame day they continued to gather the opinions of the Members of the Synod about the Method of examining the *five Points*; and it was reſolved to prepare a Decree upon this Head, that the Aſſembly might examine and approve it.

January 16. The Moderator propoſed ſeveral things, to explain the Second *Article*. A Form was produced, about the Manner of examining the doctrine of the Remonſtrants: it was approved by a majority of Votes.

January 17. *Sibrand Lubbert*, Profeſſor at *Franeker*, began the Examination of the *five Points*. He ſpoke of God's Decrees, and endeavoured to confute the Senſe which the Remonſtrants put upon ſome Paſſages in Scripture.

January 18. *Gomarus* explained the words *to Elect*, *Election*, *Elect*.

January 21. The Reſolution of the States General was read, in which they approved the Proceedings of the Synod from the firſt day of January.

The ſame day, the Remonſtrants ſent to the Synod a Memorial, which was read by the Moderator and ſome other Divines; but was not communicated to the Aſſembly. They ſhewed, how they had been uſed by the Synod, who had incenſed againſt them the Supreme Powers, the foreign Divines, and the Commiſſioners of the States. They maintained, that the

the Synod never deſigned to grant them the Liberty neceſſary to defend their Cauſe; and that they had been treated with great partiality and injuſtice, eſpecially when they were diſmiſſed in ſuch a rude manner.

January 22. The Synod met privately in the evening, to diſcourſe of ſome Articles, about which the Members were not agreed among themſelves.

The next day, the foreign Divines met at the Lodgings of the Biſhop of Landaff.

It was then that every foreign Divine had his Taſk given him, to examine the five Points. *Balcanqual* writ to the Engliſh Ambaſſador, that there was in this reſpect a great confuſion in the Proceedings of the Synod; that the Aſſembly knew nothing of the Method of referring Matters to a Committee, in order to be reported to the Synod, who ſhould approve or reject them, as is practiſed in all Councils; that Matters were immediately communicated to the Synod; which was the reaſon why there were as many opinions as Members: laſtly, that the Dutch Divines were ſo prepoſſeſſed againſt the Remonſtrants, that the Moderation of the Foreigners was not acceptable to them.

The Leaders of the Synod found themſelves very much perplexed, becauſe ſeveral foreign Divines were not ſatisfied with their conduct. Thoſe Divines complained, that the Remonſtrants were confuted in their abſence, though they were ſtill in Town, and had offered to explain their doctrine, upon condition that they ſhould be allowed a reaſonable liberty. The Deputies of the United Provinces were ſenſible they could not eaſily juſtify themſelves in that reſpect. But what could they do? It was dangerous to take new meaſures, leſt the authority of the Synod ſhould be depreciated: and therefore they did not think proper to recall the Remonſtrants. However, to ſatisfy the Foreigners, it was agreed to allow the Remonſtrants a little more liberty. The Commiſſioners ſent for them the 23d of January, and the Preſident told them, that though they were

excluded from the Synod, yet the Commiſſioners granted them the liberty of writing, to explain or defend their doctrine, and that they allowed them a fortnight for that purpoſe.

The Remonſtrants were agreeably ſurprized at ſuch a Propoſal, and gladly accepted the offer. It was believed, that the Commiſſioners made that ſtep againſt the will of the Leaders of the Synod.

January 24. *Polyander* and *Walæus* explained ſome Paſſages of Scripture, which the Reformed uſed to alledge againſt the Remonſtrants.

January 25. *Goclenius*, Profeſſor of Philoſophy at *Marpurg*, endeavoured to confute the Remonſtrants. He was aſked why he did not explained himſelf more clearly, ſince he had always approved *Melanchon*'s opinion, which came very near that of the Remonſtrants? And why he ſided with thoſe, who condemned that doctrine? He anſwered, he knew the Prince and the States would have it ſo: and he added, *Et nos habemus hic bonum vinum: Beſides we have here excellent wine.* Indeed the fumes of it made him ſleep frequently in the Synod.

The Remonſtrants ſent a Memorial to the States-General, and a Letter to Prince Maurice, to juſtify their conduct in the Synod. Thoſe two pieces were not anſwered.

January 28. *Abraham Scultet* ſpoke about the *Certainty* of Election: he maintained, that it was neceſſary that every body ſhould be ſure of his Salvation. At the end of his Diſcourſe, he exhorted the Commiſſioners to ſuffer no longer *the abominations of the Remonſtrants* in the United-Provinces.

January 29. *Altingius* maintained, "that God has reprobated whom he pleaſes, according to his mere will, without "any regard to Sin; that thoſe Sins, which have followed that "Reprobation, are the fruits of it; that God is nevertheleſs "Holy; and that we ought to cry out, as the Cherubim do: "*God is Holy, though He reprobates Men; God is Holy, though He blinds them; God is Holy, though He hardens them.*"

[*To be continued.*]

The

The Examination of TILENUS *before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of* Eutopia.

Wrote by one who was present at the Synod of Dort.

MY dear Friend, theſe Papers come to your hands, to give you aſſurance, that my late Diſcourſes upon the ſubjects here treated of, were in good earneſt. Whatever it was that occaſioned my preſent conceptions, nothing hath had a greater hand in it, than your Paſſionate oppoſition. For I am weary of debates by word of mouth, wherein men of much prejudice grow ſo hot and tranſported, that inſtead of ſolid Arguments and ſober Reaſon, they can *levy* no other forces but Froth and Choler to aſſiſt them. That I may no more endanger making the leaſt flaw in that dear friendſhip, that hath grown up to ſo great a height betwixt us; I have reſolved to take this calmer courſe, to give an account of ſome grounds of my preſent perſuaſion. Perhaps they may ſome time find your affections ſo quiet, and your underſtanding ſo well awakened, that theſe truths may have a better impreſſion than hitherto they have done upon you. And becauſe I remember (in ſome heat) you have thrown ſome things upon me, (which were not ſo much faults in me, as prejudice in you) I ſhall briefly wipe them off, that you may have the leſs objection to fright you from a further enquiry into the Articles under queſtion.

I beſeech you, in the firſt place, upbraid me no more with the Errors of my Education; becauſe the greater my Prejudices were againſt theſe doctrines, the greater you ought to conclude the Light to be, which hath induced me to embrace them, againſt all the charms of Intereſt, wherewith the World tempts us to the contrary.

Inconſtancy

Inconſtancy (one of your other charges) I confeſs is ſometimes Culpable: but not always. Our Happineſs, that will be unchangeable, commenceth in a Change; and it is our duty to turn from *darkneſs to light*, though we be called inconſtant for it. We were not born with our eyes open; neither ſhall we ever ſee far, if we look no further than that proſpect, which ſome few admired Writers have ſet before us. We have a Dawning firſt; but the Progreſs of our Light holds a proportion with the ſedulity of our ſtudies. We are never too old to learn in Chriſt's School. But the great ſcandal, you ſay, is, to profeſs myſelf a diſciple to ſuch Maſters. What Maſters do you mean? I call no man Maſter on Earth (in this ſenſe) nor ever will give any ſo great a dominion over my Faith, as to ſwear allegiance to his Doctrines. But yet I know it is a duty to march after the Standard of Truth, what hand ſoever carries it before us. And who do you think were the bearers of it? If you enquire into their Learning, (even their adverſaries being Judges) they were as lights ſhining in the midſt of a crooked and perverſe nation, *Phil.* ii. 15. And if you examine their Lives, they were blameleſs and harmleſs, as becomes the ſons of God; not more polite in their intellectuals, than unreproveable in their morals. And they have declared their Virtues as well in a way of Paſſive obedience as Active. What Profeſſors were ever more conſtant and chearful in their ſufferings for the word of God, and for the teſtimony which they held, as the truth is in Jeſus, *Epheſ.* iv. 21. They have been baniſhed, impriſoned, &c. Inſomuch that one of them beſpeaks his fellow-ſoldiers in this Conflict, after this manner, * *Vos ſocietatis noſtræ decorum ac lumina, &c.* "You the lights and glory of our ſociety, whoſe bonds are famous throughout the whole Chriſtian world, whoſe invincible patience hath given proof to your very adverſaries, and all the world beſides, that the Remonſtrants value their Conſcience, above all things whatſoever. March on with me,

* Apolog. pro Confeſs. in Præfat. ad finem.

me, *ſaith he*, to the mark, *By honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed; as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.* 2 Cor. vi. 8, 9, 10."

But you will ſay, It is not the Suffering, but the Cauſe, that makes a man a Martyr; and thoſe men run after the Error of *Pelagius*. To this I ſhall return *Arminius*'s own ſolemn Proteſtation: * *Inſpiciantur capita omnia Pelagianæ doctrinæ, prout illa in Synodis Milevitana, Arauſicana, & Hieroſolymitana enarrantur & condemnantur, etiam ut à Pontifice Romano Innocentio referruntur; & adparebit poſſe quempiam Pelagianam doctrinam improbare, & tamen doctrinæ iſti (Gomari* ſc.) *de Prædeſtinatione, non accedere.* If this Proteſtation be not ſufficient to clear the innocency of theſe tenets, take *Voſſius*'s *Hiſtoria Pelagiana*, and *Grotius*'s *Diſquiſitio* on that very argument, for their *Compurgators*.

But you object further, Theſe tenets are not agreeable to the doctrine of St. *Auguſtine*. St. *Auguſtine* muſt give us leave to depart from him, where he takes leave to depart from all that went before him, and from himſelf alſo. For it is obſerved, that he changed his Batteries, as he changed his Enemies, and employed other Principles againſt the *Pelagians*, than thoſe he uſed in combating the *Manichees*; and from the Variety of his opinions in theſe points it proceeds, that his followers expreſs themſelves in ſuch different terms, that though taught in the ſame ſchool, and of the ſame maſter, yet they ſeem not to have learnt the ſame leſſon. And yet we muſt not deny, that St. *Auguſtine* might have confuted the *Pelagians* ſufficiently, and yet have omitted the way of Predeſtination. And yet the doctrine of Predeſtination, as it is handled by *Gomarus* and his friends, differs much from that of St. *Auguſtine*, and lays down many things which *Auguſtine* would by no means grant.

And

* Examen Theſium Gomari, p. 156, 157.

And therefore your objection, that these *Tenets* are against the doctrine of the Synod of *Dort*, is of no value: for besides their dissent from all the Ancients, and from St. *Augustine* himself, the Manner of their proceedings against the Remonstrants was enough to beget an Aversion to their Doctrine. Take it it in their words, who had most reason to be sensible of the injury. *Script. Hist. Rem. p.* 211, where they refer us to their *Historica Narratio, & Antidotum*, in which *Iniquitas (Dordrac. Synodi) imprimis autem fraudes, impostura, & æquivocationes in Canonibus Synodicis ad horrendam illam Absolutæ Prædestinationis sententiam colore aliquo fucandam & incrustandam usurpatæ, clarissime deteguntur.*

Tilenus, who was present there, an eye and ear witness of those transactions, could discover something: but he spares you. And yet he cannot but tell you, that the many pitiful shifts, and thin distinctions and horrid expressions, which he observed to be frequently made use of, by persons of that persuasion, have contributed very much to the rectifying of his judgment. Would it not startle a man, that were well in his wits, to consider that opinion so stifly maintained by *Piscator*, *Maccovius*, and divers others, * That God hath so predetermined the will of every man to every action, that he cannot possibly *do any more good than he doth, nor omit more evil than he omitteth?* What sad inferences may be drawn, and properly enough, from this doctrine? Will it not (in the consequence of it) take off the wheels of duty, and furnish the careless with an excuse, and lay all sin at the door of the most *Holy* God? Some of you, indeed, to decline the *odium* of this assertion, tell us the quite contrary, and affirm roundly, that men may do more good, and commit less evil, if they will. But (see the fallacy!) they hold withal, that the Decree of

* Pisc. ad amic. dupl. Vorsti, p. 175. in summâ se tueri fatetur Deum absolutè decrevisse ab æterno & efficaciter, ne quispiam hominum plus boni faciat, quam reipsa facit, aut plus mali omittat, quàm reipsâ omittit. *See the doctrine of these Divines recited, Act. Synodal. par.* a. *p.* 36, 37.

of God hath made it *impoſſible* for them to will either. You may as well ſay, that a dog can fly, and a horſe become an excellent Philoſopher, if they *will*. You cannot but take notice, when you are treating of theſe points, how your doctrines and uſes interfere; and when it hath coſt you much noiſe and ſweat to confute, what you account an error in the doctrine, how you are fain to quote the very ſame opinion to help you, at a dead lift, in your exhortation. You deliver it for ſound DIVINITY, that Chriſt died only for a *few*, and yet vehemently urge *all* men to believe in Him, which they cannot rationally do, unleſs they be perſuaded of the contrary. Have you not heard the Preacher inveigh againſt *Apoſtacy*, and yet almoſt in the ſame breath tell his *Audience*, the *Elect* can never fall away, and the *reſt* never ſtood? One while you cry, O *Deep*! and declaim againſt prying into God's Secrets; and anon you are as definitive, as if you had been of God's *Counſel*; and ſeem to be angry that others ſhould pretend to have as good a *Key* to open that *Cabinet*, as yourſelves. You aſcribe much to God's *Omniſcience*, and yet you will not allow him to ſee *future* events, but by the perſpectives and *optics* of ſuch Decrees as yourſelves fancy him to have made to that purpoſe. You ſet up his *Sovereignty*, to confront his *Juſtice* and *Mercy*; and think you much honour him, in aſſigning him a power *to command Perjury, Lying, Blaſphemy*, and a prerogative *to caſt poor innocent babes into Hell-torments*. What think you of that paſſage, which an honeſt ear-witneſs told me from the mouth of one of your brethren, *That God deals by Reprobates, as the Rat-Catcher does by thoſe Vermin, who ſtops up all their* avenues *and Paſſages, and then hunts them with his dogs, that he may provoke them to fly in his face?* Do ſuch expreſſions become the pulpit, or that reverence which ſhould govern our thoughts, when we ſpeak of the Divine Majeſty?

But this is one of your excellent artifices, to ſalve the Juſtice of God's Decree of Reprobation; and becauſe you diſhonour him in the *firſt* act of it, [the *Præterition* of thoſe forlorn wretches,

wretches, without any reſpect to ſin,] you think to make him amends in the *latter*, by ſaying, * *He neceſſitates them to ſin, that he may ſeem not to condemn them without Juſtice.* † You ſay, his Wiſdom hath contrived it, his Will decreed it, and his Power brings it to paſs infuperably. I know you will ſhift this off, by ſaying, that the Reprobates ſin *voluntarily*. But will this plea more alleviate, or aggravate the cruelty? That holy man could ſay, *It is better to be in Hell without ſin, than in Heaven with it.* If a man be caſt into Goal without fault, he carries the comfort of a good Conſcience to help to bear the burden of his durance: but when his Judge contrives to draw him into ſome crime, that the guilt and remorſe of his own Conſcience may make an acceſſion to his miſery, this leaves him nothing to reflect upon to mitigate his torments. I pray, by whoſe Decree comes it to paſs, that the ſoul of the Reprobate is polluted at the firſt? Their firſt ſin comes to them by *imputation*, and that draws all the reſt after it by an invincible neceſſity. Upon which account, God would have been leſs ſevere, if he had caſt them into hell innocent, and *without any ſin* at all, as, you ſay, he *caſt them off*, or *paſt them by*, at firſt, without any *reſpect* at all to *it*.

But you have one *reſerve*, by which you are confident, after all theſe foils, to win the field at laſt. You ſay, God's Decrees could be no other than they are: for the Decrees of God are God himſelf; and therefore to make a *conditional* Decree, were to make a *conditional* God; and if *Election* or *Reprobation* could have reſpect to any *qualifications* in their objects, this

* Ant. Theſius ad Summ. Baronis ex Piſcatore, Reprobatio facta eſt nullâ habitâ peccati ratione. Idem ib. ex Wittak. Cygn. Cant. p. 57. Ibi demùm infinitum Βάθος, & abyſſus eſt divinæ diſcretionis, quando ſine peccati ratione quidam reprobantur.

† Zanc. de nat. Dei, l. 5. c. 2. de præd. part 4. Reſp. ad poſtrem. arg. p. 743, 744. Quia reprobatio immutabilis eſt, &c. damus reprobos neceſſitate peccandi coque & pereundi ex hac Dei ordinatione conſtringi, atque ita conſtringi, ut neque aut non peccate & perire. Et Mox, Non dubitamus ergo confiteri, &c. vide.

this would amount to a denial of God's *Independency*. And having reſolved Juſtification to be an *immanent* act of God, and conſequently *God himſelf*: it follows, from the ſame principle, that *it* muſt be from all eternity, and that men's ſins are remitted *before* they be committed; and that it is as impoſſible for all the moſt horrid ſins in the world, to cauſe any *interruption* of a man's Juſtification, as for Almighty God to become *mutable* in his nature; that Faith ſerves not as a Condition to *qualify* us for our actual Juſtification before God, but only for a *Mean* to procure the *ſenſe* and *feeling* thereof in ourſelves. Theſe opinions unavoidably follow from *that* one poſition, which you think as certain, as if you found it *(totidem verbis)* in the Goſpel. But that the very foundation, upon which you build ſo many groſs errors, is itſelf *unſound*, you may learn from your own *Gomarus*, who was once of that opinion with you; but, being afterwards awakened to a more mature judgment in this point, hath left arguments enough in his writings to confute you.

In the mean time, if there be in any word of this addreſs, more aſperity than I ought to uſe, I deſire you to pardon it, for the ſake of God's honour, which I am zealous to vindicate from that foul impeachment. *Nevertheleſs*, to conclude with the words of the great Apoſtle, *Whereunto we have already attained, let us walk by the ſame rule, let us mind the ſame thing. Endeavouring to keep the unity of the ſpirit in the bond of peace.* *Phil.* iii. 16. *Eph.* iv. 3. I have two things, which I muſt yet beg of you upon the ſcore of our old friendſhip, the continuance of your affection, and your prayers; which I aſſure you, how freely ſoever you lay them out, ſhall not be caſt away upon

SIR,

Your true and faithful Friend,

N. N.

The EXAMINATION of TILENUS, before the Triers in EUTOPIA.

THE TRIERS.

Dr. ABSOLUTE, *Chairman.*

Mr. FATALITY.	Dr. CONFIDENCE.
Mr. PRÆTERITION.	Dr. DUBIOUS.
Mr. FRI-BABE.	Mr. MEAN-WELL.
Dr. DAM-MAN.	Mr. SIMULANS.
Mr. NARROW-GRACE.	Mr. TAKE-O'TRUST.
Mr. EFFICAX.	Mr. KNOW-LITTLE.
Mr. INDEFECTIBLE.	Mr. IMPERTINENT.

The Clerk examined TILENUS, a Well-wiſher to ſome Tenets of the Remonſtrants, and by Fiction of Perſon.

1. INFIDELIS, *an unbelieving perſon.*
2. CARNALIS, *a carnal, profane perſon.*
3. TEPIDUS, *a lukewarm, ſlothful perſon.*
4. TENTATUS, *an afflicted, deſpairing perſon.*

The Commiſſioners being all ſat, and TILENUS preſenting himſelf (with a Certificate and a legal Preſentation) before them, the Chairman addreſſed his Speech as followeth.

Dr. *Abſolute.* THE great prudence and piety of the Governors of this Commonwealth, have been pleaſed (out of an ardent zeal to God's glory) to think upon a courſe how their Dominions may be made happy in the ſettlement of an able and godly Miniſtry amongſt them; for which purpoſe they have appointed Commiſſioners to examine the gifts of all ſuch as ſhall be employed in the office of public Preaching. And ſeeing you have addreſſed yourſelf to us for our approbation,

approbation, in order to your Eſtabliſhment in that office, we hope you underſtand the nature and weight thereof. You are to be a Paſtor not of beaſts, but of reaſonable Creatures, framed after God's own image, and purchaſed with his blood. Having undertaken this charge, it is incumbent upon you to watch for thoſe ſouls under your inſpection, as one that muſt give an account. And that we may not be found betrayers of the great truſt repoſed in us, we muſt receive ſome ſatisfaction how you ſtand qualified for the carrying on ſo great a work. And becauſe it is to be ſuſpected, that he who is not ſenſible of the work of grace in himſelf, will not be very zealous in his endeavours to procure it in others; let us be informed in the firſt place, what aſſurance you have, that you are in a ſtate of grace?

Tilenus. Sir, I truſt you ſhall find, that I am no Reprobate.

Dr. *Confidence.* Methinks you ſpeak very doubtfully?

Tilenus. Sir, I humbly conceive it becomes not me to be too Confident, when the modeſty of the great Apoſtle was content with the ſame expreſſion which I uſed. 2 *Cor.* xiii. 6. And, bleſſed be God! the Piety of my Parents took an early care that I ſhould not be alienated from him through the allurements of the world, for want of a religious education; and from a child having been acquainted (as *Timothy* was) with the holy ſcriptures, *which are able to make us wiſe unto ſalvation, through faith which is in Chriſt Jeſus*; herein *I have exerciſed myſelf*, through the aſſiſtance of his grace, *to have always a conſcience void of offence towards God and towards man.*

Mr. *Narrow-grace.* You ſpeak as if Regeneration came by nature and education.

Tilenus. No, Sir; to ſay Regeneration comes by nature were a Contradiction.

Mr. *Efficax.* Do you think the Grace of Converſion is *reſiſtible?* The Apoſtle tells you, that God exerts and putteth forth a power for the converſion of a ſinner, *equal to that, which he wrought in Chriſt, when he raiſed him from the dead.* Epheſ.

Epheſ. i. 20. And indeed there is a neceſſity of ſuch a power for the accompliſhment of this work; becauſe the ſinner is as a dead perſon; *dead in treſpaſſes and ſins.* Epheſ. ii. 1.

Tilenus. Metaphors never make ſolid arguments. Sinners are like dead men: but no like is the ſame. If they were abſolutely dead, then it were impoſſible for them to make any reſiſtance at all, to the leaſt diſpenſation of grace. Reſiſtance implies re-action: but the dead have no power at all to act: and yet it is acknowledged, that the ſinner hath a power to reſiſt, and doth actually reſiſt: therefore man is not dead in every ſenſe. We find him ſometimes reſembled to one aſleep, *Epheſ.* v. 14. ſo that you cannot infer the concluſion deſired, from ſuch figurative expreſſions.

Mr. *Impertinent.* It is ſaid of thoſe that diſputed with *Stephen*, Acts vi. 10. that *they were not able to reſiſt the wiſdom and ſpirit by which he ſpake.*

Tilenus. He ſpeaks of that conviction, which the force of his arguments (dictated to him by the Holy Spirit) made upon their underſtandings, ſo that they were not able to anſwer him in diſputation: but he ſpeaks not of any irreſiſtible impreſſion that the Divine Grace made upon their wills; for there was no ſuch effect wrought in them, as appears in the following verſes, but rather the contrary, as you may conclude from St. *Stephen's* words, *Acts* vii. 51. *Ye do always reſiſt the Holy Ghoſt.*

[*To be continued.*] 107

The LIFE *of* MARTIN LUTHER.

Written originally in German, *by* John Daniel Hernnſchmid.

CHAP. I.

Of his Birth and Childhood.

1. THAT in the Fifteenth Century, the State of the Church was above meaſure corrupt, and that in Civil as well as Religious Affairs, nothing but Wickedneſs covered the face of the

the Earth, is ſo clear and inconteſtable a truth, that the Romaniſts themſelves, both in that Age and our own, have been conſtrained to acknowledge it. To ſtem this torrent, God, who calls the weak things of the world, to confound the things that are mighty, in the year 1483 cauſed *Martin Luther* to be born. His Parents, *John Luther* and *Margaret Lindeman*, lived in a little village between *Eiſenach* and *Salzung*. They came to *Iſleb* to buy ſome things they wanted, when his mother was big with child, who was brought to bed of him there, on the 10th of November, about eleven at night. After a ſhort time his father removed and ſettled at *Mansfield*, where he followed his buſineſs, which was to work in the mines.

2. He was an honeſt man, and one that feared God; and when his ſon was capable of going to School, gave his Maſter a particular Charge concerning him. Being afterwards informed, that he took his Learning well, he determined to breed him up a Scholar. Accordingly, at fourteen years old he ſent him to *Magdeburg*, and the next year to *Eiſenach*. His great progreſs in Learning was ſoon obſerved both by his Maſters, and other learned men.

3. Both at *Magdeburg* and *Eiſenach*, being extremely poor, he procured himſelf the neceſſaries of life, by going round with ſeveral other poor Scholars, ſinging Pſalms at the doors of the Citizens: till a pious Gentlewoman of *Eiſenach*, related to his mother, obſerving his devout manner of ſinging and praying, took him to diet at her own table. God by this means taught him, both a deep Compaſſion for the Poor, and an unſhaken reliance on his Providence.

4. While he was at School, he was excited to diligence in ſtudy, by the uſual Motives of Praiſe and Vain-glory. Having experienced the danger of this courſe, he was the more vehement all his life long, in diſſuading others from poiſoning the minds of youth, either with Deſire of Honour, or Fear of Contempt: inſiſting, that they ought to be accuſtomed to act, in Childhood, as well as in riper Years, only upon thoſe nobler

as

as well as more powerful motives, The Fear and the Love of God.

5. In his eighteenth year he was ſent to the Univerſity at *Erfurt*, where he made ſo ſwift a progreſs in his Studies, that in leſs than three years time the Degree of Maſter of Arts was conferred upon him. All this time he attended all the public Lectures; when there were none, he was in the Library. He often converſed with the Profeſſors, and himſelf read Lectures on *Ariſtotle*'s Ethics, and other parts of Philoſophy. Thus was he led by the wiſe Counſel of God, into a thorough knowledge of all theſe things, that he might be afterwards able to give the ſtronger teſtimony againſt the Abuſe of them.

CHAP. II.

Of his Convictions, and entering into a Monaſtry.

1. IN the midſt of his Philoſophical Studies, he always retained the Fear of God. And hence it was that he conſtantly began his Studies, with fervent Prayer to God, and through his whole Life very frequently uſed this ſaying,

Dimidium ſtudii rite precatus habet.

i. e. He who has prayed aright, has half finiſhed his ſtudy. Thus the Goodneſs of God impreſſed that upon his mind, which preſerved him even in his youth both from the wildneſs and laſciviouſneſs which are too common both in Schools and Univerſities.

2. Nor did God ſuffer him to ſtop here, but drew his inmoſt Soul nearer and nearer to himſelf. While he was at the Univerſity, he fell into a dangerous illneſs, which cauſed him to meditate much upon Death. An old Prieſt came to him in the height of it, and ſaid, " Be of good Courage: you ſhall " not die of this ſickneſs. Our God will make you a Great " Man, who ſhall comfort many. For God lays the Croſs " early upon him whom he loves, and is preparing for the " Salvation of others. Thoſe who have patience, learn many " things

" things in this School of the Croſs." This gave him much comfort, and he had a thankful remembrance of it to his Life's end.

3. Soon after he was extremely ſhocked by the terrible Murder of an intimate Acquaintance; ſo that he fell under a deep and laſting Apprehenſion of the Wrath and Judgment of God. And as he returned one day from *Mansfield* to *Erfurt*, he was ſo affrighted by Thunder and Lightning, that he fell to the Earth half dead; and during that fright made a Vow to God, that if his Life was ſpared, he would wholly renounce the World, and retire into a Monaſtery. He made no delay, but immediately entered himſelf in the Monaſtery of the *Auguſtines* at *Erfurt*.

4. Here he was put upon hard ſervice, being ordered, not only to diſcharge the Office of Porter, but alſo to clean and empty the Neceſſary-houſe, and to go a begging round the city. It may be eaſily conceived, to what Straits he was now reduced; not only finding no relief for his troubled Mind, but having new burthens laid both on his Body and Soul; of which this was not the leaſt, that his Father would by no means be appeaſed or reconciled to his Monaſtic Life. And when he was at length prevailed upon to ſee him, he would receive no Excuſe, but left him with that word, " Have you not heard, " that Children ought to obey their Parents?"

5. In theſe floods was he toſt to and fro, during the year of his Noviciate. But in all his Anxiety and Trouble, he gave himſelf up to continued and earneſt Prayer: and all his vacant hours he employed in reading a Latin Verſion of the Bible, which he ſtudied with ſuch Application, and made ſo familiar to him, that he could turn at once to any paſſage contained therein. From the hour he firſt light upon this in the Library, he eſteemed this book above all in the world; and often beg'd of God, that he might ſometime or other have ſuch a book of his own. And now in the midſt of all his Superſtitions and Prejudices, did that Good Seed begin to be ſown in his heart, which

which was never afterwards rooted out, till by the Grace of God he brought forth fruit with patience.

6. It does not appear, that he ever complained of the hard uſage he met with in the Monaſtery; till ſome of the Univerſity prevailed with the Superior, to exempt him from thoſe mean Employments: in which they were ſeconded by *John Staupitius*, the Provincial of the Order; who likewiſe adviſed him, to draw all his doctrine from the fountain-head; which advice he willingly obeyed.

7. In the twenty-fourth year of his age (1507) he was ordained Prieſt. He was then ordered to read the Schoolmen, which he did with all diligence, together with the Eccleſiaſtical Hiſtorians. Notwithſtanding which he hid himſelf as often as he could in the Library, with his Bible; the only book, as he often ſaid, wherein he could find Comfort, in the Melancholy that frequently came upon him.

8. Whatſoever he did, he did it with all his might, as unto the Lord, and not unto men, exceedingly macerating his body with intenſe Study and Prayer, as well as with Watching and Faſting. He was often ſo taken up with reading or writing, that he forgot to recite the Canonical Hours. He would then, to ſatisfy his conſcience, ſhut himſelf up in his chamber, and neither eat nor drink till he had ſaid all thoſe prayers: ſo that ſometimes he had not an hour's ſleep in a night for four weeks together, till his ſenſes were almoſt gone.

9. He was generally penſive and ſad, (though this was not his natural temper) in the midſt of which he had ſtrong Conſolations from God. *Staupitius* likewiſe adminiſtered much comfort to him, when he told him his horrible and grievous temptations. "You know not, ſaid he, how uſeful and neceſſary "theſe temptations are. God does not thus exerciſe you, "without cauſe: he will make you an inſtrument of great "things."

10. He was ſtrengthened yet more by the Diſcourſe of an old Auguſtine Monk, concerning the Certainty we may have that

that our Sins are forgiven. This he inferred even from that Article of our Creed, " I believe the Forgiveneſs of Sins:" ſtrongly inſiſting, that theſe very words implied, not barely a belief, that ſome men's ſins are forgiven; but that each man is perſonally to believe for himſelf, " God through Chriſt has " forgiven my ſins."

11. God likewiſe gave him much Comfort in his Temptations, by that Saying of St. *Bernard*, " It is neceſſary to be- " lieve firſt of all, that you cannot have Forgiveneſs but by " the mere Mercy of God; and next, to believe that through " his Mercy *thy* Sins are forgiven *thee*." This is the witneſs which the Holy Spirit bears in thy heart, " *Thy* Sins are for- " given *thee*." And thus it is, that according to the Apoſtle, a man is juſtified freely through faith.

CHAP. III.

Of his Remove to Wittenberg, *and Journey to* Rome.

1. AS God is wonderful in all his ways, ſo it was a ſingular Inſtance of his Providence, that *Frederic* the IIId, Elector of *Saxony*, founded a new Univerſity at *Wittenberg*, in *October* 1502, and employed *Staupitius* to procure Men of Piety and Learning, from all parts, to ſettle there. He ſoon caſt his eyes upon *Martin Luther*, whoſe Religion and Learning he was well apprized of, as being Vicar-General of all the Convents of *Auguſtine* Monks.

2. It was in the year 1508, that he ordered *Luther*, being then twenty-ſix years of age, to remove to *Wittenberg*. He was here much employed in Public Diſputations; wherein he ſoon ſignalized himſelf, as by his ready and ſuccinct method of expreſſing himſelf, ſo by the quickneſs and ſtrength of his Underſtanding.

3. His Manner of Diſputing was widely different from that which then obtained in moſt Univerſities. For he judged and ſpoke of nothing, but according to the dictates of his Con-

ſcience, and from an experimental Knowledge of all he ſaid. And from the very beginning, he grounded all his Doctrines, not on the Schoolmen, but on the Word of God. Whence it was, that his Poſitions always contained ſomething far above the received Doctrines of the Age. For although it was as yet blended with much darkneſs, yet had he great Light into many practical Truths: which gave occaſion to that judgment which the great *Mallerſtadius* ſo early formed concerning him, "That "Monk will confound all the Doctors, and reform the whole "Church, for he minds only the Prophets and Apoſtles, and "builds on the word of Jeſus Chriſt: a foundation which nei-"ther the Philoſophers, nor Sophiſts, nor Scotiſts, nor Tho-"miſts are able to overthrow."

4. Indeed the Love of the Scriptures (whatever elſe he was conſtrained to teach) increaſed in him more and more: which was in great meaſure owing to thoſe Pangs of Conſcience, that ſtill purſued him with little intermiſſion, and which he could no otherwiſe aſſuage, than by cloſe application to the Word of God. "How willingly (ſays he, writing to a friend about this "time) would I change all my Philoſophical Studies for that "of Divinity! The Divinity I mean, which ſearches the ker-"nel of Religion, which pierces the marrow, and diſcerns the "thoughts and intents of the heart."

5. Having now, under the ſecret Leadings of God, and the bitter Exerciſes of Repentance, experimentally learned the nature of Sin, the utter Impotence of Man, and the abſolute Neceſſity of Grace; and being confirmed herein by the Word of God, as well as by ſome of the Ancient Fathers, he contracted the ſtrongeſt Averſion to thoſe Principles and Doctrines of the Schoolmen, which contradict theſe fundamental Truths. Nor had he any deſire to conceal that Averſion; ſuppoſing, in the ſimplicity of his heart, that the Church ſtill retained thoſe eſſential Truths, from which the Schoolmen had deviated. And hence he ſtill held the Church and all the Governors thereof, in the higheſt reverence and eſteem.

6. About

6. About this time both his Brethren and the Provincial, had ſuch an opinion of the Sanctity of his Manners, and of his Learning and Underſtanding, that they deputed him to *Rome*, in order to put an end to thoſe diſputes, which had diſturbed the Whole Order, and ſet one part of them at variance with the other. This was in the year 1510. He tranſacted the affair with ſuch diligence and ſucceſs, as to gain the applauſe not only of *Staupitius*, but of the whole Society.

7. In this journey, he beheld the Pope and his Prelates, and all the Ceremonies of the Church with the utmoſt reverence. He attended all the Churches and Chapels, and firmly believed all the Legends he heard there. Yet at the ſame time he could not but obſerve the Lives of the Clergy, at which he was extremely offended. And this offence ſunk deeper into his heart, when as he was ſaying Maſs with ſome other *Italian* Prieſts, One at the next Altar, had recited Seven Maſſes before he had finiſhed one. He was likewiſe exceedingly ſhocked at finding ſo many Atheiſts in *Italy*, among the Laity, as well as Clergy: inſomuch that many looked on it as a diſgrace, to be thought to believe the Reſurrection of the Dead.

8. By all this it appears, that *Luther*'s coming to *Rome*, was by the peculiar Providence of God, that he might ſee that Deſolation with his own eyes, of which he was afterwards to bear witneſs. And this he acknowledged himſelf often, ſaying, "He "would not but have ſeen *Rome* for a thouſand Florins." God preſerved him untainted in the midſt of the Abominations which he ſaw, both by keeping his Conſcience always awake and tender, by a Fit of Sickneſs he had at *Bononia*, and by ſharp temptations concerning the Forgiveneſs of his Sins, out of all which he was afterwards delivered.

9. In the year 1512 he was ordered by the Provincial, to take his Doctor's Degree. He endeavoured to excuſe himſelf on account of his weak and ſickly Habit of Body. But being peremptorily required to obey, he complied, and was created Doctor of Divinity. At his Inauguration he took, as uſual, a

ſolemn

ſolemn Oath, To teach the Holy Scriptures. And many times afterwards, when he was in ſtrong agony of Spirit, and tempted not to write or preach any more, he was confirmed by that thought, I have ſworn unto the Lord, and I cannot go back from it.

CHAP. IV.

Of the four next Years of his Life.

1. BEING now called more immediately than before, to ſtudy and expound the Holy Scriptures, he gave himſelf wholly up thereto, and to the ſtudy of the *Greek* and *Hebrew* Tongues. And hence it was, that he came to have ſo high an eſteem for *Eraſmus*, and ſeveral other learned men: in particular, for *Philip Melanchthon*, who was a kind of Maſter to him in acquiring thoſe Languages. Indeed in the beginning of this Century, God revived in many ſouls, together with a thirſt after all uſeful Learning, a great Love for thoſe Tongues, whereby a way was opened for the more ſwift and effectual Revival of the Goſpel.

2. It being now a branch of his office, to read Public Lectures in Divinity, he ſet upon the work with the utmoſt pleaſure. He read, diſputed, and preached with all diligence. He expounded the Pſalms and the Epiſtle to the Romans, and the Galatians. He began to enlarge on that queſtion, Whether we are not to learn, How to believe aright, to live holy, and to die happy, from the book of God, rather than from the books of Pagan Philoſophers? of *Ariſtotle* in particular, whoſe Philoſophy had then engroſſed all Pulpits as well as Schools. Having learned by painful Experience, how weak and unavailing all the Helps of Human Reaſon are, and how effectual the pure Word of God, for the Relief of a wounded Spirit.

3. From this time he began to look deeper into the Epiſtle to the Romans, and to conſider, what St. Paul means there, by

by The Righteouſneſs of God. And he no ſooner perceived that it is not Inherent, but Imputed Righteouſneſs, for which God juſtifies a ſinner, through Faith in Jeſus Chriſt, than "he felt "himſelf, as it were in Paradiſe, and changed into a new Crea-"ture." The whole ſcripture appeared with another face. His views of Divinity were quite altered; and on this foundation he built all his Doctrines for the time to come. And though he ſtill retained many of his former erroneous opinions, concerning leſs eſſential points; yet as he had himſelf taſted the Marrow of Chriſtianity, ſo he was continually recommending it to others.

4. In the year 1516, *Staupitius* being ſent by the Elector into the *Netherlands*, he was appointed Vicar of all the *Auguſtine* Convents in thoſe Provinces, during his Abſence. In his Viſitation of them, he had not only an opportunity of inſtilling into many the great Truths of the Goſpel, but likewiſe of narrowly obſerving the grievous Vices of all kinds, which reigned in thoſe that were called Religious Houſes. His chief Care in this Viſitation was, To preſs them all to ſtudy the Holy Scriptures, and to lead Lives agreeable thereto, as well as to the Solemn Vows that were upon their Souls.

In the ſame year he diſputed publicly againſt the Doctrine of the Schoolmen, concerning the Natural Free-Will of Men, and laboured to ſet in a true and clear Light, what he had learned herein from his own experience. It is not therefore ſtrange, that from this Time many began to look upon him as a Heretic, and others, who had a reliſh for better things, to eſteem him very highly in Love.

[*To be continued.*]

LETTER

LETTERS.

LETTER VIII.

From Mrs. Sufannah Wefley.

Wroot, May 14, 1727.

Dear Son,

THE difficulty there is in feparating the Ideas of Things that nearly refemble each other, and whofe Properties and Effects are much the fame, has I believe induced fome to think, that the Human Soul has no Paffion but Love; and that all thofe Paffions, or Affections, which we diftinguifh by the names of Hope, Fear, Joy, &c. are no more than various Modes of Love. This Notion carries fome fhew of Reafon, tho' I can't acquiefce in it. I muft confefs, I never yet met with fuch an accurate Definition of the paffion Love, as fully fatisfied me. It is indeed commonly defined, A Defire of Union with a known, or apprehended Good. But this directly makes Love, and Defire, the fame Thing, which upon a clofe infpection I conceive they are not; for this reafon: Defire if ftrongeft, and acts moft vigorouſly, when the Beloved Object is diftant, abfent, or apprehended unkind or difpleafed; whereas when the Union is attained, and Fruition perfect, Complacency, Delight, and Joy fill the Soul of the Lover, while Defire lies quiefcent; which plainly fhews, (at leaft to me) that Defire of Union is an Effect of Love, and not Love itfelf.

What then is Love? Or how fhall we define its ftrange myfterious Effence? It is, I don't know what! A powerful Something! Source of our Joy and Grief! Felt and experienced by every one, and yet unknown to All! Nor fhall we ever comprehend what it is, till we are united to our Firft Principle, and there read its wondrous Nature, in the clear Mirror of Uncreated

ated Love! Till which time it is beſt to reſt ſatisfied with ſuch Apprehenſions of its Eſſence, as we can collect from our obſervation of its Effects and Properties; for other Knowledge of it in our preſent ſtate is too high and wonderful for us; neither can we attain unto it!

Suffer now a word of Advice. However curious you may be in ſearching into the Nature, or in diſtinguiſhing the Properties of the Paſſions or Virtues of Human-kind, for your own private Satisfaction; be very cautious in giving nice diſtinctions in public Aſſemblies: for it does not anſwer the true End of Preaching; which is to mend Men's Lives, and not fill their Heads with unprofitable Speculations. And after all that can be ſaid, every Affection of the Soul is better known by Experience, than any Deſcription that can be given of it. An honeſt man will more eaſily apprehend what is meant by being zealous for God, and againſt Sin, when he hears what are the Properties and Effects of true Zeal, than by the moſt accurate Definition of its Eſſence.

Dear Son, the concluſion of your Letter is very kind. That you were ever dutiful, I very well know; but I know myſelf enough to reſt ſatisfied with a moderate degree of your affection. Indeed, it would be unjuſt for me to deſire the Love of any one. Your Prayers I want, and wiſh; nor ſhall I ceaſe while I live to beſeech Almighty God to bleſs you.

Adieu.

LETTER IX.

From the ſame.

July 26, 1727.

'TIS certainly true, that I have had large experience of what the World calls Adverſe Fortune; but I have not made thoſe improvements in Piety and Virtue, under the Diſcipline of Providence, that I ought to have done; therefore I humbly

humbly conceive myſelf to be unfit for an Aſſiſtant to another in Affliction, ſince I have ſo ill performed my own duty. But bleſſed be God, you are at preſent in pretty eaſy Circumſtances, which I thankfully acknowledge is a great mercy to me, as well as you: yet if hereafter you ſhould meet with Troubles of various ſorts, as it is probable you will in the courſe of your life, be it of ſhort or long continuance, the beſt Preparative I know of for Suffering, is a regular and exact Performance of preſent Duty. For this will ſurely render a man pleaſing to God, and put him directly under the protection of his good Providence; ſo that no evil ſhall befal him, but what he ſhall certainly be the better for it.

It is incident to all men to regard the paſt, and the future, while the preſent Moments paſs unheeded; whereas in truth neither the one or the other is of uſe to us any farther than they put us upon improving the preſent time.

You did well to correct that fond deſire, of dying before me; ſince you do not know what work God may have for you to do ere you leave the world. And beſides, I ought ſurely to have the pre-eminence in point of time, and go to Reſt before you. Whether you could ſee me die without any motions of Grief, I know not; perhaps you could: 'tis what I have often deſired of the children, that they would not weep at our parting, and ſo make Death more uncomfortable than it would otherwiſe be to me. If you, or any other of my children, were like to reap any Spiritual Advantage by being with me at my Exit, I ſhould be glad to have you with me. But as I have been an unprofitable ſervant, during the courſe of a long life, I have no reaſon to hope for ſo great an honour, ſo high a favour, as to be employed in doing our Lord any ſervice in the Article of Death. It were well if you ſpake prophetically, and that Joy and Hope might have the Aſcendant over the other Paſſions of my Soul in that important Hour: yet I dare not preſume, nor do I deſpair; but rather leave it to our Almighty Saviour, to do with me both in Life and Death juſt what He pleaſes, for I have no Choice.

LETTER X.

From the ſame.

Feb. 14, 1735.

Dear Son,

I Cannot well ſay, whether it will anſwer any good end to let the young Gentleman know, that you have heard of what he has ſaid againſt you. I doubt it will make him deſperate. I remember a piece of advice which my Brother Matthew gave in a parallel caſe. "Never let any man know that you have "heard what he has ſaid againſt you. It may be, he ſpake upon "ſome miſinformation, or was in a paſſion, or did it in a weak "compliance with the company: perhaps he has changed his "mind, and is ſorry for having done it, and may continue "friendly to you. But if he finds you are acquainted with what "he ſaid, he will conclude you cannot forgive him, and upon "that ſuppoſition will become your enemy."

Your other Queſtion is indeed of great weight, and the reſolving of it, requires a better judgment than mine; but ſince you deſire my opinion, I ſhall propoſe what I have to ſay.

Since God is altogether inacceſſible to us but by Jeſus Chriſt, and ſince none ever was, or ever will be ſaved, but by Him, is it not abſolutely neceſſary for all people, young and old, to be well grounded in the Knowledge and Faith of Jeſus Chriſt? By Faith I do not mean, an Aſſent only to the Truths of the Goſpel concerning Him; but ſuch an Aſſent as influences our Practice: as makes us heartily and thankfully Accept Him for our God and Saviour, upon His own Conditions. No Faith below this can be Saving. And ſince this Faith is neceſſary to Salvation, can it be too frequently, or too explicitly diſcourſed on to young People? I think not.

But ſince the natural Pride of Man is wont to ſuggeſt to him, that he is ſelf-ſufficient, and has no need of a Saviour; may it not be proper to ſhew (the young eſpecially) that without the

Great Atonement, there could be no Remiſſion of Sin: and that, in the preſent State of Human Nature, no man can qualify himſelf for Heaven, without that Holy Spirit, which is given by God Incarnate? To convince them of this Truth, might it not be needful to inform them, That ſince God is infinitely Juſt, or rather, that He is Juſtice itſelf, it neceſſarily follows, That Vindictive Juſtice is an eſſential Property in the Divine Nature; and if ſo, one of theſe two things ſeems to have been abſolutely neceſſary, either that there muſt be an adequate Satisfaction made to the Divine Juſtice for the violation of God's Law by Mankind; or elſe, that the whole human Species ſhould have periſhed in Adam: (which would have afforded too great matter of Triumph to the Apoſtate Angels) otherwiſe how could God have been Juſt to Himſelf? Would not ſome mention of the neceſſity of Revealed Religion be proper here? Since without it, all the wit of man could never have found out, how human Nature was corrupted in its Fountain: neither had it been poſſible for us to have diſcovered any way or means, whereby it might be reſtored to its primitive purity. Nay, had it been poſſible for the brighteſt Angels in Heaven to have found out ſuch a way to redeem and reſtore Mankind as God hath appointed; yet durſt any of them have propoſed it to the Uncreated Godhead?—No. Surely the Offended muſt appoint a way to ſave the Offender, or Man muſt be loſt for ever.—— "O the depth of the riches of the wiſdom, and knowledge, "and goodneſs of God! How unſearchable are his judgments, "and his ways paſt finding out! As the heavens are higher than "the Earth, ſo are His Thoughts higher than our Thoughts, "and His Ways than our Ways!" Here ſurely you may give free ſcope to your ſpirits, here you may freely uſe your Chriſtian Liberty, and diſcourſe without reſerve of the excellency of the Knowledge and Love of Chriſt, as His Spirit gives you utterance. ——— What, my Son, did the pure and Holy perſon of the Son of God, paſs by the Fallen Angels, who were far ſuperior, of greater dignity, and of an higher order in the

the ſcale of exiſtence, and chuſe to unite himſelf to the Human Nature? And ſhall we ſoften (as you call it) theſe glorious Truths? Rather let us ſpeak boldly without fear; theſe Truths ought to be frequently inculcated, and preſſed home upon the Conſciences of Men; and when once men are affected with a ſenſe of Redeeming Love, that Senſe will powerfully convince them of the Vanity of the World, and make them eſteem the Honour, Wealth, and Pleaſures of it, as droſs, or dung, ſo that they may win Chriſt. As for Moral Subjects, they are neceſſary to be diſcourſed on: but then, I humbly conceive, we are to ſpeak of Moral Virtues as Chriſtians, and not like Heathens. And if we would indeed do honour to our Saviour, we ſhould take all fitting occaſions to make men obſerve the Excellence and Perfection of the Moral Virtues, taught by Chriſt and his Apoſtles, far ſurpaſſing all that was pretended to by the very beſt of the Heathen Philoſophers. All their Morality was defective in Principle and Direction; was intended only to regulate the outward Actions, but never reached the Heart: or at the higheſt, it looked no farther than the Temporal Happineſs of Mankind. "But Moral Virtues evangelized, or improved "into Chriſtian Duties, have partly a view to promote the "Good of Human Society here, but chiefly to qualify the "Obſervers of them, for a much more bleſſed, and more en-"during Society hereafter." I cannot ſtay to enlarge on this vaſt ſubject, nor indeed (conſidering whom I write to) is it needful. Yet one thing I cannot forbear adding, which may carry ſome weight with his Admirers, and that is, the very wiſe and juſt reply, which Mr. *Locke* made to one that deſired him to draw up a Syſtem of Morals: Did the world, ſays he, want a Rule, I confeſs, there could be no work ſo neceſſary, nor ſo commendable. But the Goſpel contains ſo perfect a body of Ethics, that Reaſon may be excuſed from that Enquiry, ſince ſhe may find Man's Duty clearer, and eaſier in Revelation, than in herſelf.

That

That you may continue ſtedfaſt in the Faith, and increaſe more and more in the Knowledge and Love of God, and of his Son, Jeſus Chriſt! That Holineſs, Simplicity, and Purity, (which are different words ſignifying the ſame thing) may recommend you to the Favour of God Incarnate! That His Spirit may Dwell in you, and Keep you ſtill (as now) under a ſenſe of God's bliſsful Preſence, is the Hearty Prayer, of, Dear Son,

Your Affectionate Mother,
And moſt Faithful Friend,
S. W.

LETTER XI.

From the ſame.

Gainſborough, Nov. 27, 1735.

GOD is Being itſelf! The I AM! And therefore muſt neceſſarily be the Supreme Good! He is ſo Infinitely Bleſſed, that every perception of his bliſful Preſence, imparts a vital gladneſs to the Heart. Every degree of approach toward Him, is in the ſame proportion a degree of Happineſs. And I often think, that were He always preſent to our minds, as we are preſent to Him, there could be no Pain or ſenſe of Miſery. I have long ſince choſe him for my only Good! My all! My pleaſure, my Happineſs in this world, as well as in the world to come! And although I have not been ſo faithful to his grace, as I ought to have been, yet I feel my Spirit adheres to its choice, and aims daily at cleaving ſtedfaſtly unto God. Yet one thing often troubles me, that notwithſtanding I know, *while we* are preſent with the body, we are abſent from the Lord; notwithſtanding I have no taſte, no reliſh left for any thing the world calls pleaſure: yet I do not long to go home as in reaſon I ought to do. This often ſhocks me; and as I con-

conſtantly pray (almoſt without ceaſing) for thee, my Son, ſo I beg you likewiſe to pray for me, that God would make me better, and take me at the beſt.

Your Loving Mother,

SUSANNA WESLEY.

The following Letter, wrote about the year 1737, by the Rev. Mr. *Gambold*, to a ſtudious young Lady, well deſerves the attention of the ſerious and ſenſible reader. And indeed, unleſs read with a good deal of attention, it will ſcarce be underſtood, the thoughts are ſo deep, and ſo conciſely expreſſed.

LETTER XII.

Madam,

I Will no more ſpeak againſt Reading, ſince, as you ſay, you "take pleaſure in nothing elſe in the world." For I cannot deny, but I ſhould be glad myſelf to have ſome object of pleaſure in the world; ſomething, whether great or mean I do not care, ſo it be innocent, that might be a relief to my weary mind. In the ſituation I am in, not yet admitted to the glorious comforts of Faith, and yet ſick of the burden of corrupt nature; a nature pretty long and nicely examined into, and diſcovered, (let me aſſume ſo much to myſelf, for it is all I can pretend to;) it ſeems neceſſary ſometimes to ſet aſide the dejecting proſpect, (though not to ſet it quite out of ſight, which, indeed, I cannot) by ſome amuſement, however low. The lower it is, the fitter for me, till Faith in Chriſt raiſes me from ſpiritual darkneſs and death. Then I would hope for ſuch ſolid conſolation, as may well ſuperſede the poor amuſements and delights of the natural man. Thus I readily permit you to go to a Book, as I myſelf do ſometimes, to divert and deceive a heavy heart.

heart. Suppoſe, after pouring out your grief in prayer, and ſettling your judgment and will, as well as you can, by meditation; you ſhould then endeavour to forget yourſelf, over a book of Hiſtory or Travels.

But perhaps I miſtake you all this while: it is not amuſement, but ſome intellectual attainments, you ſeek. Indeed, by ſuch humble, religious Reading, as is only uſed to awaken, direct, and comfort you in a devotional way, your mind and heart will be bettered, and that everlaſtingly. But if you ſuppoſe, it will be a future, or even a preſent ſolid advantage to your mind, to be well furniſhed with ſeveral points of knowledge, in a philoſophical way; I am afraid, you will be diſappointed. But is it not found, you will ſay, that ſuch an employment of the mind deadens the ſenſes and paſſions, and lifts us above this world; that it makes us "more chearful and humane?" 'Tis true, when a man's ruling paſſion is Philoſophy, or the love of Science, like every other ruling paſſion, it ſwallows up the leſſer paſſions. And this it will do: it will have the ſame effect, whatever the darling Science be, whether Metaphyſics, Morality, Heraldry, Riding the Great Horſe, &c. For even thoſe Sciences, that are built on the eternal and neceſſary relations of things, (except where they immediately direct practice; and there every plain man is maſter of them, only without the quaint terms) are no more perfective of the mind, than the moſt trifling ones are, when a man is but equally animated and elated with them. There is more difference between the Greatneſs of ſoul, the Abſtraction from the ſenſes, and the Chearfulneſs and Humanity acquired by diſcuſſing ſome grand queſtion of Metaphyſics, and that acquired by any other application of the mind, (ſuppoſe, in finding out the beſt form of a Hunter's Horn, and the manner of blowing it; or the method of flying up to the Moon, or in ſearching for the old Roman Cauſeways;) than there is between the Heat, acquired by walking in St. James's Park, and the Heat you get, by walking as ſwiftly on any other ground. Walking, on whatever ground, will produce heat;

and

and eagerneſs in purſuing whatever kind of knowledge, will create an indifference and diſpaſſionateneſs, as to other things; a loftineſs of mind, in proportion to the value you ſet upon your attainments; together with ſuch enjoyment and good liking of yourſelf and your ideas, as will occaſion Chearfulneſs, and conſequently Good-humour, Free-heartedneſs, and Humanity. But then this will continue (which is worſt of all) no longer, than you are purſuing Knowledge: when you have attained it, all is over; it no longer delights you, and, conſequently, no longer inſpires you with excellence of Temper. It is here, as in Hunting; all the pleaſure lies in the Chace: and, as ſome ſay it is in Courtſhip, men are ſtrangely inſpired, while they are purſuing; but the rapture is over, when they have attained. Yea, we are ſo diſengaged and alienated from our late darling Speculation, that we cannot help ſtarting after a new one. There is no ſuch lumber in the world, as our laſt year's Notions, which yet, in their day, were wonderfully fine and delightful. The fruit of the Tree of Knowledge will not keep: it is pleaſant enough, when you firſt pluck it; but if you pretend to lay it up, it will rot. The Learned Man is juſt as happy in his ſtock of Notions, as a Gardener in a heap of old rotten Apples. So you would find it, if the Learned would but be ſincere. The man who has diſcovered, as far as Human thought can go, the manner how the world was created, and how it ſhall be reſtored, the nature of the human Soul, and its ſtate after death; and gratified the age with the brighteſt ſcenes of Contemplation; when he has done, what is he the better? When the heat of Thinking is over, will his heart be found in any better or nobler condition, than other men's? Unleſs ſome bye-reaſons engage him ſtill to his old ſpeculations, (as the reſpect paid him upon that account, by the world, and by his juniors) will not he confeſs, that he is now never the happier for them? Will not he prefer plain Common Senſe, before all ſuch Subtleties? And, unleſs Conſcience reſtrains him, (for Knowledge will not reſtrain him; yea, it is well, if it does not very much weaken

the

the power of Conſcience itſelf) will not he, after all, be as prone to ſeek comfort in an heap of Money, or in Love and a Bottle, as another man? Alas, alas! Under the greateſt accompliſhments of the Head, the Heart remains juſt the ſame as it was. This is very true, though it does not preſently appear to us. I cannot therefore agree to that fine *Platonical* inſinuation, That "ſo much as we have of Truth, ſo much we have of God." At that rate, if we had but a ſufficient number of Notions or Problems, and were on the right ſide of the queſtion in all of them, it would ſwell up at laſt into a beatific viſion. No, no; nor introduce us to that viſion neither. There is, indeed, one Truth that can do this; a Truth, that will make us free: but that is only the True knowing and receiving of Jeſus Chriſt.

I have ſaid more upon this ſubject, than I deſigned. I muſt therefore be ſo much the ſhorter upon the other points, touched in your Letter. I am very glad, that your "demeanor (which was never hard upon any one before, but by being ſprightly) is ſoftened ſtill more and more, even towards gainſayers." There are two ways for it to be ſo, by virtue of your Reading. One is, while you enjoy yourſelf in the poſſeſſion of ſome ſublime Truths, above the common reach, and from thence look down ſerenely upon the ignorant world, and pity, bear with, and humour them, as you would do children or fools. The other is, when your Philoſophical Paradiſe withers under you, when your fine Notions no longer pleaſe, and you deſcend to the vulgar again, better diſpoſed than ever to eſteem and agree with all Mankind, except in Sin: becauſe you now perceive, that thoſe, who have only good plain Senſe, have a more uſeful Light to lead them, than any dazling Philoſophy; and thoſe, who are more philoſophical, but of a different opinion from you, are, after all, as likely to be in the right as you, in thoſe nice and diſputable points, you once took a pleaſure to be poſitive in. Whatever we may think in the fervour of Speculation, the moſt valuable knowledge is that, which is moſt vulgar;

gar; and our bright diſcoveries are therefore not vulgar, becauſe they are not conſiderable enough, to be ſo. They are ſo far from Eſſential, that We may err a little on one hand, and our Neighbours err a little on the other hand, and neither of us be the worſe men, or the worſe friends and companions for all that.

Perhaps I have already ſaid ſomething, that may help to give you eaſe under ſome of your "Afflictions." I heartily condole with you upon the troubles of this Life: I am ready to ſink under them myſelf. But I muſt diſtinguiſh them into two ſorts, thoſe whoſe edge is real, and thoſe whoſe edge is only given them by ourſelves. Of the firſt ſort, you ſuffered ſeveral, while you lived with us, as Sickneſs and Pain, bodily Hardſhips, Want of proper accommodations, &c. It grieves me to think, that ever it ſhould be your lot to ſtruggle with theſe. Yet, while you continue in this world, you muſt expect to bear your Croſs. Comfort yourſelf under it as well as you can, by applying arguments for Patience: and, if at any time you ſhould not have ſtrength of mind to do this, God himſelf will either ſupport and comfort you, or pity and accept you amidſt your Weakneſs. And above all, your Hope will not deceive you, of Reſt and Refreſhment with Chriſt hereafter, if you not only put your whole Truſt in Him, but ſubmit to ſuffer with Him here. One Suffering more I will mention, allowing it to have a ſolid and juſt foundation, Compaſſion for others in diſtreſs. But ſome Afflictions there are, that we create to ourſelves. To give an inſtance of this. Suppoſe I ſhould take it in my head to be uneaſy, becauſe the perſons, I am in company with, are of a different Opinion from me in ſome things: this would be a very groundleſs Grief. How ſo, you will ſay; is not the comfort of Society deſtroyed in this caſe? Not at all: the comfort of Society is, to love one another with a cordial, uniform Friendſhip, and ſerve one another by proper and ſubſtantial good Offices. But as for Talking, it is but an idle buſineſs; and to build either Happineſs or Miſery upon it, is

a jeſt. Let Converſation bend to Convenience and Charity; ſtop its mouth, ſtop its ears, if it threatens diſturbance to yourſelf or others. And why ſhould not the diſagreeable ſubject be dropt, by your refuſing to repeat or diſpute? You want to ſet your neighbour right. Perhaps he is not wrong; or, at leaſt, in no error, that you would think it material to deliver him from, if you were not entered into terms of Emulation with him, by theſe Diſputes. If he makes the attack on you, you can eaſily divert it: yet conſider, at your peril, whether it is proper to do ſo. Perhaps he underſtands Chriſtianity better than you, and the advice he gives you is exceeding ſeaſonable, though not ſo pleaſing to you. Happy ſhould we be, to have always thoſe near us, who are better Chriſtians than ourſelves; whoſe Example and Speech ſhould be moſt critically uſeful, where it moſt galls us; who ſhould be inſtant in ſeaſon, and out of ſeaſon, and draw us by the head and ſhoulders, to that right and happy ſtate of Religion we ought to be in!

Now, after all this long Talk, the chief thing, that by my Calling and my Conſcience I ought to have ſpoken of, and recommended to you, I have paſſed over; (yea, and I muſt paſs it over, for I am not worthy or qualified to ſpeak of it) and that is Faith in Chriſt. This is the thing, that I ought to ſpeak of with Zeal and Delight, that ought to be brighteſt in my Imagination, and neareſt to my Heart. How little do any other ſpeculations or reaſonings conduce to this Faith; and how inſignificant are they, if they do not conduce to it! I know, and actually make the reflection upon myſelf, that whatever I read, or write, or ſpeak, upon any other ſubject but this, I am a miſerable trifler. Perhaps then I do very ill, to trifle to you. It may be, you have felt the great work of Faith, cleanſing you from all Sin in the Blood of Chriſt; that, being righteous before God, you have Peace thereupon, which paſſes all Underſtanding; that all things are become New with you; and you have a new judgment and taſte, as well as new ſatisfactions and employments, ſuggeſted to you by the Spirit of Wiſdom and

Conſolation.

Conſolation. You ſeem to hint in the beginning of your Letter, that either you are in this ſtate, or the deſire of your heart is towards it. For you ſay, you now acquieſce in that, which (by the deſcription I could make of it) is the Righteouſneſs of Faith. If ſo, then you have cauſe to rejoice: and your joy no man taketh from you.

POETRY.

ON TAKING UP A BIRD SHOT THROUGH THE WING, IN GOING TO NEWNHAM.

By the Rev. Mr. Gambold.

E'EN this poor Bird, ſome hours ago,
Did ſtrength of wing, and freedom know:
Where'er his little will would ſteer,
He trac'd each landſkip far and near;
And felt each joy, the neighb'ring field
To Virtuoſo Bird could yield.
At ev'ry halt the ſhades among,
Guſtful and ready flow'd his ſong;
He chirp'd in ſelf-applauding lay,
Whate'er a jolly heart would ſay.
But moſt his conſcious ſoul was bleſt,
When of aerial walks poſſeſt,
He could look down on man and beaſt;
As there the purer breezes play,
And glitters the ſuperior day,
He'd grow more ſtately than before,
And drink in pride through ev'ry pore.
But now no boaſtful notes he ſings,
No more he wields his former wings;
On lowly earth his path now lies,
And he's a reptile till he dies.

So,

So, when to high Abſtractions wrought
By fine machinery of thought,
(As Sages, ſkill'd in nature, tell,)
Have ſons of Contemplation fell!
Some magic dart, in ſilence thrown,
To human life has fetch'd them down;
With other mortals humbly mixt,
Their courage quail'd, their wing transfixt.
While thus with tender moan I talk'd,
And held him in my hand, and walk'd;
His head the Bird with languor wav'd,
His eye grew dull, his boſom heav'd,
His plumes were of their gloſs bereav'd.
On the next hedge I perch'd him fair,
High and well-poiz'd in freſher air:
In vain——that wing no more muſt fly!
That fainting heart forgets the ſky!
He ſunk amid the thicket low,
Obedient to his weight of woe.
I bade the boughs that o'er him ſpread,
Gently to hide his luckleſs head.

JESUS CHRIST, THE SAVIOUR OF ALL MEN.

SEE, Sinners, in the Goſpel-glaſs,
The Friend and Saviour of Mankind!
Not one of all th' apoſtate race,
But may in Him Salvation find!
His thoughts, and words, and actions prove,
His life, and death—that God is Love!

Behold the Lamb of God, who bears
The ſins of all the world away!
A ſervant's form He meekly wears,
He ſojourns in a houſe of clay;

His

His glory is no longer ſeen,
But God with God is man with men.

See where the God Incarnate ſtands,
And calls his wand'ring creatures home!
He all day long ſpreads out his hands,
" Come, weary ſouls, to Jeſus come!
" Ye All may hide you in my breaſt;
" Believe, and I will give you Reſt.

" Ah! do not of my Goodneſs doubt,
" My Saving Grace for All is free;
" I will in no-wiſe caſt him out
" Who comes, a ſinner, unto Me;
" I can to none Myſelf deny:
" Why, ſinners, will ye periſh? why?"

(The mournful cauſe let Jeſus tell,)
" They will not come to Me, and live;
" I did not force them to rebel,
" Or call, when I had nought to give;
" Invite them to believe a lye,
" Or any ſoul of man paſs by."

Sinners, believe the Goſpel-word,
Jeſus is come, your ſouls to ſave!
Jeſus is come, your Common Lord!
Pardon ye All in Him may have;
May now be ſav'd, whoever will:
This Man receiveth ſinners ſtill.

See where the lame, the halt, the blind,
The deaf, the dumb, the ſick, the poor
Flock to the Friend of Human kind,
And freely All accept their cure:
To whom doth He his help deny?
Whom in his days of fleſh paſs by?

Did

Did not his word, the fiends expel?
The lepers cleanſe, and raiſe the dead?
Did he not all their ſickneſs heal,
And ſatisfy their every need?
Did He reject his helpleſs clay?
Or ſend them ſorrowful away?

Nay, but his bowels yearn'd to ſee
The people hungry, ſcatter'd, faint;
Nay, but He utter'd over thee,
Jeruſalem, a true complaint;
Jeruſalem, who ſhed'ſt his blood,
That, with his tears, for thee hath flow'd,

How oft for thy hard-heartedneſs
Did Jeſus in his ſpirit groan!
The things belonging to thy peace,
Hadſt thou, O bloody city, known,
Thee, turning in thy gracious day,
He never would have caſt away.

He wept, becauſe thou wouldſt not ſee
The Grace which ſure Salvation brings;
How oft would he have gather'd thee,
And cheriſh'd underneath his wings;
But thou wouldſt not—unhappy thou!
And juſtly art thou harden'd now.

Hymn 141

Would Jeſus have the ſinner die?
Why hangs He then on yonder tree?
What means that ſtrange expiring cry?
(Sinners, He prays for you and me,)
"Forgive them, Father, O forgive,
"They know not that by Me they live!"

He

He prays for thoſe that ſhed his blood:
And who from Jeſu's blood is pure?
Who hath not crucify'd his God?
Whoſe ſins did not his death procure?
If All have ſinn'd through Adam's fall,
Our Second Adam dy'd for All.

Adam deſcended from above
Our loſs of Eden to retrieve:
Great God of Univerſal Love,
If All the World in Thee may live,
In us a Quick'ning Spirit be,
And witneſs, Thou haſt dy'd for me.

Dear, loving, all-atoning Lamb,
Thee by thy painful Agony,
Thy bloody Sweat, thy Grief and Shame,
Thy Croſs and Paſſion on the Tree,
Thy precious Death, and Life, I pray
Take all, take all my Sins away!

O let me kiſs thy bleeding Feet,
And bathe, and waſh them with my Tears;
The ſtory of thy Love repeat
In ev'ry drooping Sinner's Ears,
That all may hear the Quick'ning Sound:
If I, ev'n I have Mercy found!

O let thy Love my heart conſtrain,
Thy Love for Ev'ry Sinner free,
That ev'ry fallen ſoul of man
May taſte the Grace that found out me;
That All Mankind, with me, may prove
Thy Sovereign, Everlaſting Love.

THE ROSE-BUD. TO A YOUNG LADY.

QUEEN of Fragrance, lovely Roſe,
The Beauties of thy Leaves diſcloſe;
The Winter's paſt, the Tempeſts fly,
Soft Gales breathe gently through the Sky;
The Lark, ſweet-warbling on the wing,
Salutes the gay Return of Spring;
The ſilver dews, the vernal ſhow'rs
Call forth a blooming waſte of Flow'rs;
The joyous Fields, the ſhady Woods
Are cloth'd with Green, or ſwell with Buds:
Then haſte thy Beauties to diſcloſe,
Queen of Fragrance, lovely Roſe!

Thou beauteous Flow'r, a welcome Gueſt,
Shalt flouriſh on the Fair One's Breaſt,
Shalt grace her Hand, or deck her Hair,
The Flow'r moſt ſweet, the Nymph moſt fair.
Breathe ſoft, ye Winds; be calm, ye Skies;
Ariſe, ye flow'ry Race, ariſe!
And haſte thy Beauties to diſcloſe,
Queen of Fragrance, lovely Roſe!

But thou, fair Nymph, thyſelf ſurvey
In this ſweet Offspring of a Day;
Swift as the Flow'r your Charms will fly;
At Morn they bloom, at Ev'ning die.
Now Helen lives alone in Fame,
And Cleopatra's but a Name:
Time will indent that heav'nly Brow,
And thou muſt be, what Helen's now!
This Moral to the Fair diſcloſe,
Queen of Fragrance, lovely Roſe!

THE

Arminian Magazine,

For MARCH 1778.

An ACCOUNT *of the* SYNOD *of* DORT:

Extracted from Gerard Brandt's HISTORY *of the* REFORMATION *in the* LOW-COUNTRIES.

[CONTINUED *from p.* 58.]

JANUARY 30, 1619. A ſhorter Method of proceeding was propoſed; but it was rejected by a Majority of Votes.

January 31, Preparations were made to enter upon the diſcuſſion of the ſecond Article.

February 1, *Balcanqual* and *Cruciger* ſpoke upon it. Afterwards, the Moderator ordered *Steinius*, Profeſſor at *Caſſel*, to ſpeak on the fourth Article, the third being agreed upon. The Engliſh Divines were ſurprized, that the Synod ſhould proceed ſo faſt; for all the Deputies had not yet propoſed their opinions about the firſt Article. They could not apprehend what

was the reaſon of ſo much haſte; whereupon Mr. *Hales* compared the Synod to a Clock, the chief Springs of which lie hid.

February 4, It was propoſed to write ſome Treatiſes for the uſe of the Dutch Churches, viz. a Formulary of Doctrine, in which the Five Articles ſhould be explained, and another Work divided into two Parts. The firſt was to be a confutation of the Errors contrary to the orthodox faith: and the ſecond was an hiſtorical account of what had been tranſacted in the Synod.

In the next place it was propoſed to anſwer the objections of the Remonſtrants againſt their Confeſſion of Faith. Laſtly, the Moderator propoſed to ſend a ſhort account of the Proceedings of the Synod to the King of Great Britain, and other Princes and States, who had ſent Deputies to the Synod.

February 5, The ſecond Article of the Remonſtrants was examined. The Aſſembly diſcourſed about the Merits of Chriſt's Death. *Martinius* of *Bremen*, and Dr. *Ward* and *Davenant*, maintained as well as they, that Chriſt *died for all men*: The Biſhop of *Landaff*, Dr. *Goad*, another Engliſh Divine, and *Balcanqual*, a Scotchman, maintained on the contrary, that he died only for the *Elect*. This difference of opinions gave the Synod a great deal of trouble: they were afraid it would occaſion ſome diſorder. But it was contrived ſo, that the Moderator took no notice of the Opinions of the Engliſh Divines on the Article.

February 6, *Steinius* treated the fourth Article of the Remonſtrants, maintaining, that the grace of God is irreſiſtible.

On the 7th of the ſame month, the Remonſtrants preſented to the Commiſſioners a Writing, containing, 1. A defence of the firſt Article of their Doctrine, and a confutation of that of their adverſaries: 2. An explication of the ninth Chapter of the Epiſtle to the Romans: 3. A diſcourſe about Reprobation: 4. A larger explication of the ſecond Article, and the teſtimonies of the Reformed concerning the ſame Article.

February

February 7, The Moderator acquainted the Synod, that the Remonſtrants had preſented a large Manuſcript to the Commiſſioners; and it was agreed to put off that matter till the next Monday.

February 8, *Martinius* of *Bremen* ſent word to *Poppius*, a Remonſtrant Miniſter, that he deſired to ſee him in the night; and told him, that though he did not approve all the opinions of the Remonſtrants, yet he thought they ſhould be treated otherwiſe; that *there were ſome diabolical things in the Synod, others that were divine, and others human*; that many things might be reformed in religion, but it ſhould be done cautiouſly: that he was as great an enemy to the doctrine of Reprobation as the Remonſtrants themſelves; that he had not ſubſcribed the opinion of *Piſcator*, though he had been his colleague eleven years. *Martinius* complained of the ill uſage he had himſelf met with, ſince his arrival at *Dort*. He ſaid, he never had ſo much trouble any where elſe; that he was looked upon as a hypocrite, and a diſſembler. He ſolemnly declared, that he would never ſpeak againſt his Conſcience, to pleaſe any body. He ſaid, he had frequently expreſſed his affection for the Remonſtrants, and that their Cauſe would not want Defenders. It ſeems, added he, that the States banter the foreign Deputies, ſince they ſuffer that ſo many Miniſters ſhould be depoſed, whilſt the diſpute is undecided in the Synod.

February 8, The Moderator preſented to the Synod ſome Propoſitions concerning the third and fourth Articles of the Remonſtrants.

February 11, *Sebaſtian Bekkius*, a Swiſs Divine, examined the fourth Article, and endeavoured to confute the Arguments of the Remonſtrants, by which they undertook to prove that Grace is not Irreſiſtible.

The Diſcourſe of *Bekkius* being over, the Moderator diſmiſſed the Hearers. The doors were ſhut; and the Synod examined what ſhould be done with the large Manuſcript the Remonſtrants had delivered to the Commiſſioners.

The

The Members were much divided in their judgment. Moſt of them agreed, that a Committee ſhould be appointed to examine it, and to inform the aſſembly whether it contained any thing new.

The ſame day, they began to examine the third and fourth Article of the Remonſtrants.

February 13, The Aſſembly went on with that Examination.

The 15th of the ſame month, the Remonſtrants preſented to the Commiſſioners a larger Explication of the third, fourth, and fifth Articles.

February 15, *Alſtedius*, Profeſſor at *Herborn*, ſpoke againſt the third and fourth Article of the Remonſtrants, diſcourſing about reſiſtible and irreſiſtible Grace.

February 18, They read thirty ſeven pages of the Manuſcript.

The ſame day, *Gomarus*, and ſome other Divines of the United Provinces, treated *Martinius* in an unworthy manner; all the Foreigners were offended at it: and *Martinius* was ready to leave the Synod. *Balcanqual* ſays, that though a Divine did not approve any of the five Articles of the Remonſtrants, yet the Dutch Miniſters did not look upon him as orthodox, if he departed ever ſo little from their expreſſions.

February 19, Fifty ſeven pages of the Manuſcript were read.

The ſame Day, the Synod was full of diſcord. *Balcanqual* ſays, there was a deſign to diſgrace the Divines of *Bremen*. *Sibrand Lubbert* and *Scultet* attacked *Martinius*, without any civility. *Scultet* ſaid, that ſome men had a mind *to introduce the Theology of the Jeſuits into the Reformed Churches, and to corrupt the Youth*. *Martinius* anſwered *Scultet* with great moderation. *Crocius* his Colleague was altogether ſilent.

Afterwards, *Gomarus* examined the third and fourth Articles of the Remonſtrants; but ſays *Balcanqual*, he dropped "ſome expreſſions againſt the Divines of *Bremen*, which could "only proceed from the mouth of a Madman." *Martinius*

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had ſaid, he would be glad to have this doubt reſolved: *How can God require from Man, whoſe power is limited, a ſaving faith, which is an effect of an unlimited power?* He added, that neither *Calvin*, nor any other Reformed Divine, had been able to untie that Knot. *Gomarus* anſwered, that *the Perſon who ſpoke ſo, was not worthy to untie the latchets of* Calvin's *ſhoes; and that the difficulty he had propoſed, was ſo inconſiderable, that a ſchool-boy could reſolve it.* Thoſe words raiſed the indignation of the Aſſembly, the more, becauſe *Martinius*, had ſaid nothing againſt *Gomarus*. When *Gomarus* had made an end of his diſcourſe, the Biſhop of *Landaff* told the Moderator, "that it was not the deſign of the Aſſembly to give any "body an occaſion of ſhowing his love for quarrels. Where-"fore he deſired the bond of unity ſhould be preſerved." Then *Gomarus* cried out: *Moſt Reverend Lord Biſhop, the Synod ought not to be governed by Authority, but by reaſon. I have a right to ſpeak for myſelf, and nobody muſt think he ſhall hinder me from doing it by his Authority.* The Biſhop made no reply, and the Moderator told that Prelate; that "the celebrated Doctor "*Gomarus* had not ſpoke againſt perſons, but againſt their "Opinions; and conſequently, that he had ſaid nothing that "deſerved cenſure." It ſeemed, the Moderator was in the Plot againſt *Martinius*. The latter ſaid only, that he was ſorry to be thus rewarded for his long journey.

Thyſius, Profeſſor at *Harderwick*, ſaid, he was ſorry, that *Martinius* ſhould have been ill uſed for a word, which was true. Meantime *Gomarus* and *Sibrand Lubbert*, pulled him by his cloak, and inveighed againſt him in a terrible manner. The whole Aſſembly was ſurprized at the patience of *Crocius*, *Martinius's* Colleague: he was altogether ſilent.

February 20, Sixty three pages of the Manuſcript of the Remonſtrants were read.

The ſame day, Dr. *Mayer*, a Swiſs Divine, Miniſter of *Baſil*, ſaid, that the Remonſtrants had fetched *Pelagius* out of hell, to place him in heaven; that they had taken the venera-

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ble *Auſtin* from Heaven, to throw him into hell; that *Pelagius* would be ſent again into his place, and *Auſtin* would triumph in Heaven. Then he directed his Speech to the Commiſſioners, to the Synod, the City of Dort, and the Remonſtrants. He often ſaid, that the Synod was a *Holy Aſſembly*; and every time he ſaid ſo, he pulled off his velvet-cap with profound reſpect. *Audite*, (ſaid he for inſtance) *fatidicam vocem, O Sancta Synodus! quanto magis inveteraſcis, tanto magis efflores cis.* He ſaid, the City of Dort was very happy, becauſe the Synod had met in it. He called it *the Holy City, our Mother, the Heavenly City of Dort.*

February 21, Sixty Pages of the large Manuſcript were read.

February 22, Was another reading of ſeventy-five pages, which concerned the doctrine of Reprobation.

The ſame day the five Profeſſors of the United Provinces treated of the doctrine of Perſeverance; and the reading of the large Manuſcript was ended. The Divines of *Bremen* were reſolved not only to return home, but alſo to publiſh an Apology, in which they would complain of the injurious words ſpoken againſt them. The Foreigners acknowledged that thoſe Divines had been ill uſed, and that *Gomarus* had been wanting in reſpect to the Biſhop of *Landaff*. The Engliſh were deſired to reconcile the Deputies of *Bremen* and *Scultet*: which appeared no eaſy thing; for thoſe Divines demanded a public ſatisfaction, becauſe they had been publicly accuſed of corrupting the youth. *Martinius* had ever ſince abſented himſelf from the Synod; and he and his colleagues had complained to the Commiſſioners againſt *Gomarus*. The Engliſh were reſolved to deſire the Commiſſioners to take cognizance of the affront put upon the Biſhop of *Landaff*. *Balcanqual* deſired the Ambaſſador to write to the Preſident, and exhort him to keep peace in the Aſſembly. That Letter had a good effect: the Moderator intreated the Divines to make no more perſonal Reflec-

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tions; and ſome Profeſſors of the United Provinces ſhewed a great Moderation. The Divines of *Bremen* were contented with a private Satisfaction. *Scultet, Lubbert, and Gomarus*, proteſted that they had no ill opinion of thoſe Deputies, but looked upon them as learned and pious Divines. *Martinius* appeared again in the Synod. But he often wiſhed he had never ſeen the Town of *Dort*. He ſaid, it was the firſt Synod at which he had aſſiſted, and it would be the laſt. He added, he had been informed, that if he perſiſted in his obſtinacy, care would be taken, that upon his return to *Bremen*, nobody ſhould go to his lectures of Divinity: that ſome had already writ againſt him to the Magiſtrates of that City: that if his beſt friends had not interceded for him, he would have been brought into trouble, becauſe he could not approve every thing the Leaders of the Synod required from him. Tis thought thoſe threatenings made ſome impreſſion upon him: he had eleven children. How many honeſt Divines have been reduced to the cruel neceſſity of acting againſt their conſcience, for fear of ſtarving!

February 25, The Remonſtrants preſented to the Commiſſioners the defence of their ſecond Article.

Iſaac Frederic and *Niellius*, two of the Remonſtrant Miniſters, being informed that the Magiſtrates of Utrecht had deprived them of their Benefices in their abſence, deſired leave to go home. But the Commiſſioners would not grant their requeſt.

February 26, Fifty-ſix pages of the Defence of the ſecond Article were read. And

February 27, Fifty three pages.

The ſame Day, the Moderator ſaid, the Synod was come, by the Grace of God, to the end of the diſcuſſion of the five Articles. *Tronchin* of *Geneva* diſcourſed about the Perſeverance of the Faithful.

February 28, About fifty-four Pages of the defence of the ſecond Article were read.

The ſame day, they diſcourſed again about *Perſeverance*.

March

March 1. They went on with the Examination of the ſame doctrine in this Seſſion, and in the next.

March 4. *Dominic Sapma*, one of the Remonſtrant Miniſters, being informed that the Magiſtrates of *Horn*, had ordered his wife, who was big with child, to leave the houſe belonging to the Miniſter, was ſo grieved at it, that he reſolved to go to *Horn*, without leave from the Commiſſioners, to aſſiſt his wife. But he was quickly recalled to *Dort*.

March 5. A long Memorial was read.

The ſame day, the Moderator ſaid, that the diſcuſſion of the five Articles was ended, except the taſk laid upon *Diodati* by the Synod. That Divine being indiſpoſed, *Martinius* had been deſired to make a Diſcourſe upon the Perſon of Chriſt, God and Man.

March 6. One of the Secretaries, by the Moderator's order, began to read the opinions of the Engliſh Divines about the five Articles. Thoſe Divines oppoſed it; they ſaid, that the judgment of the Deputies of every State ought not to be read in a clandeſtine manner; that it was for the Honour of the Synod, to read their Opinions publicly, and that every body ſhould be allowed to hear them. For ſaid they, the Remonſtrants themſelves being convinced of the ſtrength of our arguments, will perhaps give up ſome of their opinions; and all the other Hearers will be confirmed in the truth, being witneſſes of the harmony which appears among ſo many learned men of different countries.

Theſe objections alarmed the Moderator. The Foreigners were ſurprized that he ſhould undertake a thing of ſuch great importance, without conſulting the Members of the Synod. "We have taken great pains, *ſays Balcanqual*, to ſhow that "we condemn all the opinions of the Remonſtrants, that de- "ſerve to be rejected. But on the other hand, we have taken "care to condemn ſome harſh expreſſions of the Contra-Re- "monſtrants, eſpecially about the Doctrine of Reprobation. "We know that when they draw up their canons, they will take

" take no notice of our judgment, becauſe the Dutch Divines " will have a majority. Wherefore we have deſired that the " opinions ſhould be read in the preſence of ſtrangers, that they " might be witneſſes of our ſincerity."

When the Aſſembly broke up, the Moderator ſent Secretary *Damman* to the Engliſh Divines, to deſire them to follow his advice, of reading their judgment privately. *Balcanqual* ſays, that the ſame thing was alſo deſired of the other foreign Deputies. He concludes, that *the advice of the Moderator was ſafer, and that of the* Engliſh *more honourable.* And

The ſame day, it was agreed, that the report of the opinions ſhould be made without witneſſes. The opinion of the Engliſh and Palatine Divines about the firſt Article were read. The latter exhorted the Clergy to preach ſeldom, and with great caution upon the Doctrine of Reprobation.

In the following Seſſions, they went on with the report of the opinions of the Foreign Divines about the firſt Article. Then a report was made of the opinions of the Members of the Synod, concerning the four other Articles. The Engliſh did not limit the extent of the efficacy of Chriſt's death. The Divines of the Palatinate fell out into a violent paſſion againſt Dr. *Ward*, on account of ſome things he had ſaid about the ſecond Article. *Balcanqual* obſerves, that next to *Gomarus*, thoſe Divines ſpoke moſt magiſterially.

In general, the Engliſh ſpoke with moderation. The Deputies of *Wetteravia* ſaid, that the Articles of the Remonſtrants " were vaſt waves, which the Devil made uſe of to toſs the " ſea of the Church." The Divines of *Geneva* affirmed, that the Remonſtrants " undermined the foundations of Salvation: " that they brought back true Popery, and ſeaſoned the old " Hereſy of the Pelagians with a new Sauce." The Deputies of *Bremen* diſtinguiſhed themſelves by their moderation. Thoſe of *Embden* thought fit to ſay, that the Doctrine of the Remonſtrants was " a mixture of ſeveral hereſies, which had been " formerly condemned in the perſon of *Pelagius*, and had

" been revived by the Socinians, the Papiſts, the Anabaptiſts, " and the Free-Thinkers." They concluded with theſe words of St. Paul: *Would to God that thoſe who trouble you, were cut off.* The Dutch Divines declared, that the errors of the Remonſtrants ought not to be tolerated. Thus, in the ſame century, the Roman Catholics of France ſaid, that the errors of the Reformed ought not to be tolerated.

March 22. The Moderator preſented to the Aſſembly, the firſt Draught of the Canons upon the firſt and ſecond Articles. But the Engliſh, and ſome Deputies of South-Holland, oppoſed this; ſaying a Committee ſhould be appointed to draw up the Canons. That affair was debated with great heat.

March 25, The Commiſſioners thought, that ſome foreign and Dutch Divines ſhould be joined to the Moderator, and his Aſſeſſors, to form the Decrees of the Synod. The Members were divided about it. Many of them deſired that the Moderator ſhould draw up the Canons. *Lubbert* fell into a paſſion againſt thoſe, who were of a contrary opinion; he ſaid, they deſerved an Eccleſiaſtical cenſure; and that the foreign Divines ſhould not concern themſelves in that affair, ſince they were not acquainted with the State of the Churches of the United Provinces. Probably there would have been fewer quarrels in the Synod, if *Lubbert* and *Gomarus* had not been Members of it; thoſe two had a fit of madneſs by turns; and in this Seſſion, *Lubbert* inveighed horribly againſt the Deputies of England. Dr. *Davnant*, who was a moderate man, deſired he might be allowed to anſwer for himſelf and his Colleagues; but he could not obtain his requeſt. At laſt, it was reſolved by a majority of Votes, that ſome Divines ſhould be joined to the Preſident, to draw up the Canons. The Biſhop of *Landaff*, *Scultet*, and *Diodati*, were nominated among the Foreigners; and among the Natives, *Polyander*, *Walæus*, and *Trigland*. All the Members of the Synod were not pleaſed with that choice. *Balcanqual* writ to the Engliſh Ambaſſador, that if his Excellency did not give advice to thoſe who were to draw

up

up the Canons, the Synod ran the hazard of being laughed at by every body; that the Moderator, and the other Dutch Divines, had no regard for the Foreigners; that they were resolved to insert in their Canons all the subtleties of their Catechism, and all the particular notions of the Divines of the United Provinces.

The Remonstrants presented another Memorial to the States-General, the 26th of March. They desired leave to go home. The same day, they writ a Letter to the Prince of Orange. Their Request was denied.

[*To be continued.*] 145

The Examination of TILENUS *before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of* Eutopia.

Wrote by one who was present at the Synod of Dort.

[CONTINUED *from p.* 68.]

Mr. *Efficax.* BY resisting the Holy Ghost there, *Stephen's* meaning is, that they opposed the *outward Ministry*, which was authorized by the Holy Ghost.

Tilenus. The words are plain, and are literally clear against you: but that this Evasion may not serve your turn, we find the *Word* and *Spirit* both together, *Zech.* vii. 12. Yet it is said, *They hardened their hearts like an adamant, and resisted both*, *Esa.* lxiii. 10. But (2) men may, and do resist that Power of Divine Grace, which doth *effectually* and *eventually* convert others; yea, a greater Power, than that which doth it. *Luke* xi. 32. *The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah: and behold a greater than Jonah is here.* And as much is implied in those other words of Christ: *Mat.*

xi.

xi. 21. *Wo unto thee, Chorazin; wo unto thee, Bethſaida: for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.* Thoſe Heathen cities would have been wrought upon, by theſe gracious diſpenſations; but you, to whom they are ſo freely and earneſtly adminiſtered, reſiſt them. And why ſhould our Saviour work ſo many miracles to their ſenſes, to induce them to believe and be converted? Why ſo much pains loſt? For (if that had been the way) that one Superlative miracle, the *irreſiſtible* operation of internal Grace, had ſuperſeded the neceſſity of all others.

Mr. *Efficax.* The Apoſtle ſaith, *It is God, which worketh in you, both to will and to do, of his good pleaſure.* Phil. ii. 13.

Tilenus. The Apoſtle doth not ſay, that God doth this irreſiſtibly; for, if he did, that would evacuate the force of his exhortation, to the duty of *working out our ſalvation*; for the inforcing whereof, that is rendered as the reaſon. He ſpeaks not of the *means* or *manner* * of God's working: and that he works the *ability*, I grant; but not the very *act* itſelf of our Duty, (which if he did, it would be His act, not Ours, and ſo not Obedience, for he hath no Superior) much leſs doth he work it *irreſiſtibly*.

The truth is, it ſtandeth not with God's Wiſdom; neither doth he ever uſe to work upon the will of man after this manner, and that for three reaſons,

Dr. *Dubious.* I pray, let us hear them.

Tilenus. Firſt then, though (ſpeaking of his abſolute Power) God can neceſſitate the will of man, (and ſo we do not make him ſtronger than God, as is very weakly concluded by ſome) yet he will not; becauſe he will not violate that Order, which he hath ſet in our Creation. He made man after his own Image, inveſted him with a reaſonable Soul, having the uſe of Underſtanding, and Freedom of Will: he endowed him with a power to conſider and deliberate, to conſult and chooſe, and ſo by

* See 1 Pet. i. 22. 1 Cor. xv. 10.

by consequence gave him dominion over himself, and his own actions; that, having made him Lord of the whole world, he might not be a Slave to himself, but first exercise his Sovereignty in the free possession of his own mind. To force his will, were to destroy the nature of his Creature, (which Grace is not designed to do, but only to heal and assist it) and therefore God deals with man as a Free Agent, by instructions and commands, by promises and threatenings, by allurements and reproofs, by rewards and punishments. So true is the saying of that Father, *Nemo invitus fit bonus*. With this accords the Son of *Syrach*: Eccluſ. xv. 14,—17. *God made man from the beginning, and left him in the hand of his own Counsel. If thou wilt keep the commandments, and perform acceptable Faithfulness. He hath set Fire and Water before thee: stretch forth thy hand unto whether thou wilt. Before man is Life and Death, and whether him liketh shall be given him.*

Mr. *Know-little.* That text is *Apocryphal*, and therefore will not confirm a point of Faith.

Tilenus. My second reason shall confirm it, out of the Authentic Canon. God will have our faith and our repentance, and his whole service, (wherein we engage ourselves) to be a work of our own *choice*; as it is said of *Mary*, *She had chosen the good part.* And hereupon our Saviour propounds the quere, John v. 6. *Wilt thou be made whole?* And so the Prophet *Jeremiah* before him, Jer. xiii. and the last: *O Jerusalem, wilt thou not be made clean? When shall it once be?* God doth not necessitate or irresistibly determine his people's will; but only directs, and conjures, and assists them, to make the best choice. Deut. xi. 26. *Behold, I set before you this day a blessing and a curse*; and more fully, Chap. xxx. ver. 15. *See, I have set before thee, this day, life and good, death and evil*; and ver. 19. *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose Life.* And this is rendered, as the reason of man's rejection, Prov. i. 29. *Because ye did not choose the fear of the Lord.*

Mr.

Mr. *Narrow-grace.* By this reaſon you make man to have *Free-will.*

Tilenus. Sir, it is not I, but it was God, that made him to have it; and he, that denies all Freedom of Will to man, deſerves no other argument than a Cudgel to confute him. Our experience tells us, we have too much *Free-will* to do evil; and Scripture teacheth us plainly, that we have Liberty in moral things, Numb. xxx. 13. 1 Cor. vii. 36, 37. And for the ſervice of God, and things ſpiritual, our Saviour Chriſt ſaith, John viii. 36. *If the Son ſhall make you free*, (and he doth ſo, by the miniſtry of his Goſpel, ver. 32) *ye ſhall be free indeed*; and *Sin ſhall have no more dominion over you*, (unleſs ye yield yourſelves up to the power of it.) *Joſhua* was ſo well aſſured hereof, that he puts it to the people's Choice, Joſh. xxiv. 15. (which implies their Liberty) to ſerve the Lord, or other gods. Yourſelf acknowledged even now, (out of the *Philippians*) that God worketh in us to will and to do, (which ſignifies a Liberty, elſe it could not ſignify an Ability) whereupon St. *Paul* ſaith, Phil. iv. 13. Ἰσχύω: *I am able to do or ſuffer all things.*

Mr. *Narrow-grace.* The Apoſtle addeth in that place, *through Chriſt ſtrengthening me*; for without Chriſt *we can do nothing.* John xv.

Tilenus. Nothing ſpiritual, that puts us into poſſeſſion of Heaven, or accompanies Salvation. But obſerve, it is not through Chriſt *forcing*, but through Chriſt *ſtrengthening me.* The Grace and the Ability is from Chriſt; but it is our part and duty to actuate that Ability, and co-operate with that Grace; and therefore it will be worth your notice to obſerve, that what God *promiſeth* to do Himſelf in one place, He *commands* the very ſame things to be done by Us in another; to intimate, that, although the Power of acting be derived from his Aſſiſtance, yet the *Act* itſelf, as it is a *duty*, depends upon our Co-operation. Thus, *circumciſion of the heart* is promiſed, (as from God) Deut. xxx. 6. but commanded (as to be done by us) Deut. x. 16. Jer. iv. 4. *A new heart and ſpirit* promiſed,

ed, Ezek. xxxvi. 26; but commanded, Ezek. xviii. 31. * *I will be your God*, promiſed, Jerem. xxxii. 38. but commanded, Exod. xx. 3. And *if ye forſake him, he will caſt you off for ever*, 1 Chron. xxviii. 9. *One heart and one way*, promiſed, Jer. xxxii. 39; yet commanded, Epheſ. iv. 3, 4. 1 Cor. i. 10. So Jer. xxxii. 40, it is promiſed, *I will put my fear in their hearts*. Yet, Prov. i. 29, *they did not chooſe the fear of the Lord*. And it is evident, that God many times fulfilleth *his* Promiſe, and performed *his* Part; when man altogether neglecteth *his* Part and Duty. Ezek. xxiv. 13. *I have purged thee, and thou waſt not purged*. See Mat. xi. 21. Luke vii. 30.

Dr. *Dubius*. Enough of this: you promiſed us a third Reaſon, why God doth not (as you pretend) work man's Converſion and Faith, by a power of Grace irreſiſtible.

Tilenus. Sir, it is this: becauſe he will not ſave us, (I ſpeak of the *Adult*, who have the uſe of their Faculties) but in a way of Duty. Gen. iv. 7. *If thou do well, ſhalt thou not be accepted?* Rom. ii. 6, 7. *To them, who, by patient continuance in well doing, ſeek for glory, and honour, and immortality*; to them, and to them only, will he render *eternal life*: and therefore He is ſaid to be *the Author of eternal ſalvation*, only *to them that obey him*. Heb. v. 9. Now obſerve; that, which is not wrought, but by the Omnipotent impulſe, and irreſiſtible operation of God, cannot be the *duty* of a poor frail creature: what is a work of *Almightineſs* in God, cannot be a work of *obedience* in Us. But Repentance and Amendment of life, &c. are required, as a Duty, of us, and as part of our Obedience, Jer. vii. 3, 5. *Amend your ways, and make you a new heart, and a new ſpirit*, Ezek. xviii. 31.

Mr. *Know-little*. By this doctrine, you make a man his own Saviour.

Tilenus. If I do, ſo it be in a way of *ſubordination* to Chriſt, I ſee no harm in it. St. *Paul* ſaith, *Work out your ſalvation*. Yea, St. *Peter*, exhorting to repentance, ſaith expreſly, *Save yourſelves*,

* See Epheſ. iv. 23.

yourſelves, Acts ii. 40. To our ſafety, our own ſedulity is required, according to that trite ſaying, *He, that made thee without thyſelf, will never ſave thee without thyſelf.*

Dr. *Dam-man.* I fear, you do not agree with the doctrine held forth by the *Divines* at the Synod of *Dort.*

Tilenus. Their principles may be ſummed up in theſe five Articles following.

1. "That God by an abſolute Decree hath elected to ſalvation a very little number of men, without any regard to their faith or obedience whatſoever, and ſecluded from ſaving grace all the reſt of mankind, and appointed them by the ſame decree to eternal damnation, without any regard to their infidelity or impenitency.

2. "That Chriſt Jeſus hath not ſuffered death for any other but for thoſe Elect only; having neither had any intent, nor commandment of his Father to make ſatisfaction for the ſins of the whole world.

3. "That by Adam's fall his poſterity loſt their free-will, being put to an unavoidable neceſſity to do, or not to do, whatever they do or do not, whether it be good or evil; being thereunto predeſtinated by the Eternal and effectual ſecret decree of God.

4. "That God to ſave his Elect from the Corrupt Maſs doth beget faith in them by a power equal to that whereby he created the world; inſomuch that ſuch unto whom he gives that grace cannot reject it: and the reſt, being reprobate, cannot accept of it, though it be offered unto both, by the ſame preaching and miniſtry.

5. "That ſuch as have once received that grace by faith, can never fall from it finally nor totally, notwithſtanding the moſt enormous ſins they can commit."

Dr. *Dam-man.* I confeſs you have done the Divines of that *Synod* no wrong; but what objection have you againſt this Doctrine?

Tilenus. I inſiſt only upon this (and 'tis ſo comprehenſive, I need

need mention no more) it doth not only evacuate the force and virtue, but quite fruſtrates the uſe of the miniſtry of the word, and all other holy ordinances inſtituted by Chriſt, and commanded to be continued for the benefit of his Church to the world's end.

Dr. *Dubious.* How can you make that appear?

Tilenus. The miniſtry of the word is employed, either about the *wicked* or the *godly*; the wicked are of two ſorts, either *Infidels* deſpiſing, or *Carnal* Perſons profeſſing the Holy Goſpel: the godly too, we may conſider under a two-fold eſtate, either as *remiſs and tepid*, or, as *diſconſolate and tempted*; ſo that the miniſtry of the word is deſigned to a four-fold end, (in reſpect of man.)

1. The *Conviction* and *Converſion* of an *Unbeliever.*

2. The *Correction* and *Amendment* of the *Carnal.*

3. The *Quickening* and *Provocation* of the *Lukewarm* and *Slothful.*

4. The *Comfort* and *Conſolation* of the *Afflicted* and *Tempted.*

But that Doctrine is ſo far from being ſerviceable to any of theſe four ends, that it is directly repugnant to them all, and therefore not conſonant to that holy ſcripture, *given by inſpiration of God*, which is *profitable* (for all thoſe ends, as the Apoſtle ſaith, 2 *Tim.* iii. 15, 16.) *for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God, (who is a helper of the people's joy,* 2 Cor. i. 24) *may be thoroughly furniſhed unto every good work.* That this may the more evidently appear, I deſire you to make a *practical attempt* of it. But *I deſire you* to be true to your own principles, and not to ſhuffle, as uſually in your popular ſermons, wherein the *Calvinian* principle in your *Doctrine* is always confuted by an *Arminian application.* In the mean while I am content to *perſonate* ſucceſſively thoſe four ſorts of men; and for method ſake, I pray addreſs your diſcourſe; firſt, for the *Converſion* of *Tilenus Infidelis.*

Dr. *Abſolute.* Moſt gladly will we undertake this taſk, that

we may convince you of the errors, in which we see you are immersed; provided you do not alledge any other reasons to justify your averseness to the Christian faith, than what you clearly deduce from the doctrine of the *Synod*, and the *Divines* thereof. To begin then, we will take it for granted that you acknowledge a Deity, and demand of you, what Attributes this Deity is, according to your apprehension, invested with?

Tilenus Infidelis. The School of Nature hath determined that question by so many irrefragable arguments, that I am convinced, there is a sovereign Power called God. And when I consider such characters of wisdom and knowledge in the soul of man, such impressions of truth and justice upon his conscience, with so great a variety of goodness in all creatures, I must conclude, that God, the Maker of all these, is an Eternal Being, infinitely *wise, good, and just*. I believe further, that this most wise God, in communicating so much goodness unto man, intended hereby to oblige him to pay (according to his ability.) such homage and service as is due to his sovereign excellency and bounty, and in performance hereof we may be confident to find protection and reward.

Mr. *Simulans.* The God whom we profess and worship, and he alone, is such a God, as you have described; but *more merciful and gracious*, infinitely, than you have been acquainted with, to whose service therefore we most earnestly invite you.

Tilenus Infidelis. I thank you for your kindness; but if you can produce no fairer glass to represent the nature of your God, than the doctrine of that *Synod*, I must tell you, I shall have no temptation at all to believe in him: for that doctrine is so far from exalting the Atributes of *wisdom, goodness, and justice* in him, that it doth in a high measure impeach them all.

Mr. *Fatality.* You will never be able to make that good.

Tilenus Infidelis. I beseech you, hear me patiently. For his *wisdom* first; I conceive, that is extremely eclipsed, in that he hath made choice of no better means to advance his own honour,

nour, but hath ſtooped to ſuch mean and unworthy deſigns (to compaſs that end) as all but *tyrants* and *bankrupts* would be aſhamed of.

Dr. *Dubious.* How ſo?

Tilenus Infidelis. Your doctrine ſuppoſeth him to have made a *peremptory decree*, whereby his ſubjects are *neceſſitated* to *trade* with *Hell and Satan* for *ſin* and *damnation*, to the end he may take advantage out of that *commerce* to *raiſe an inconſiderable impoſt*, to augment the revenues of his own glory.

Mr. *Præterition.* We have his own word for it. *Mat.* xx. 15. *Is it not lawful for me to do what I will with my own?*

Tilenus Infidelis. (1.) Your Scripture does not affect me, while I perſonate the *Infidel:* but (2.) We are not now arguing what God may do by his *abſolute power* and *right of dominion*, but what is agreeable to his infinite wiſdom. And (3.) your text ſpeaks of a free diſburſement of his *favours:* but our diſcourſe proceeds upon appointing men to ſin and puniſhment. Now I hope you will not call ſin God's *own*, (though your doctrine concludes him to be the Author of it) and for puniſhment, he is pleaſed to call that, not his *own*, but a *ſtrange work*. But if our God, for his *mere pleaſure only*, and to make *demonſtration* of his *abſolute power*, hath appointed to eternal torments, the greateſt part of his nobleſt creatures *without any reſpect to ſin*, as ſome of your *Synod* maintain, not regarding his own image in them, what is this but to play the tyrant? And where then is that *infinite goodneſs*, which you profeſs to be in your, and I expect to be in that God, *whom* I fear and honour? A righteous man regardeth the life of his beaſt, *Prov.* xii. 10. yet his mercy is to be but a copy tranſcribed from that original in God: but if your God be of that temper, the righteous man may very well be a precedent of mercy unto him.

Mr. *Præterition.* Indeed ſome of the Synod maintain that rigid way: but the Synod itſelf determined otherwiſe, *viz.* That Almighty God looking upon mankind, *as fallen in the loins of Adam*, paſſed over the greateſt part of them, leaving them in

that

that *lapſed eſtate*, not affording them ſufficient Grace for their recovery, ordaining finally to condemn them.

Tilenus Infidelis. If for the ſin of another man, (and that pardoned to him, that did wilfully commit it, but) imputed to his poſterity, who never were in a capacity to conſent unto it, or proteſt againſt it, your pretended God deals thus cruelly with them, depriving them for ever of his Grace, which ſhould enable them to repent, and ſealing them up by an irrevocable decree, under an irreſiſtible neceſſity continually to ſin, and then to periſh everlaſtingly for ſo ſinning; where is that *infinite Juſtice*, accompanied with that *ſuperabundant Mercy*, you affirmed to be in him? I have heard, that the God whom Chriſtians adore, is ſo *infinitely merciful*, that he *will have all men to be ſaved*, and *none to periſh*; and not able to ſwear by a greater, ſwears by himſelf, that he *willeth not the death of the ſinner, but that he may repent and live:* that he proteſteth the *ſufficiency* of his own applications, and bewaileth their wilful obſtinacy, and expoſtulateth moſt earneſtly: *What could have been done more that I have not done? O that there were ſuch a heart in you! Why will ye die?* Indeed, there is ſo much grace and ſweetneſs in theſe expreſſions, they would bring a poor wretch preſently upon his knees to ſuch a God.

[*To be continued.*] 155

The LIFE *of* MARTIN LUTHER.

Written originally in German, *by* John Daniel Hernnſchmid.

[CONTINUED *from p.* 77.]

CHAP. V.

Of his Firſt Attempts toward a Reformation.

1. IN the year 1517, when the word *Pœnitentia* (Penance, Penitence, or Repentance) was occaſionally mentioned in

in Converſation, *Staupitius* obſerved, that " there is no true " Penance or Repentance, but that which ariſes from the Love " of God." This Converſation ſunk deep into *Luther*'s heart, and " I ſoon, ſays he, ſaw the Error of thoſe, who make Pe- " nance or Repentance little more, than a few trifling Satiſ- " factions, and Confeſſions to a Prieſt: being carried away " with the ſound of the word, *Doing Penance*, which ſignifies " rather an Action than any Change of Affection, and does in " no wiſe expreſs the leaſt part of the Greek word μετανοια, or " μετανοειν.

2. " While my thoughts were warmly engaged on this, there " began, continues he, to ſound all round us, new Trumpets " of Pardons and Indulgences in a manner unheard before. " And the moſt impious, falſe, and heretical things were taught " with ſo great Authority, that whoever dared to mutter " againſt them, was ſtrait devoted to the flames, and to ever- " laſting damnation." And thus it was that he was drawn unawares into a Controverſy, from which he could never draw back.

3. The Caſe was thus. *John Tezel*, a *Dominican* Monk, a man famous for all manner of Vice, had been employed ſeveral years, in ſelling Indulgences up and down *Germany*. He came this year on the ſame Buſineſs as before; but more confidently than ever: having a Commiſſion to ſell them, under the Great Seal of *Albert*, Archbiſhop of *Mentz*. The form of Indulgence, ſold to any who would pay the price, ran in theſe words:

" The Lord Jeſus Chriſt abſolve thee, through the merits of " his moſt holy Paſſion: and by his Authority, and that of the " bleſſed Apoſtles *Peter* and *Paul*, and our moſt Holy Pope— " I abſolve thee firſt, from all Eccleſiaſtical Cenſures; then " from all the Sins and Offences thou haſt committed, how " enormous ſoever. I remit to thee, by this plenary Indul- " gence, all the Puniſhment in Purgatory due for theſe Crimes. " And I reſtore thee to the Innocence and Purity in which

" thou

" thou waſt, when thou waſt baptized: ſo that the gates of " Puniſhment ſhall be ſhut to thee when thou dieſt, and the " gates of Paradiſe open. In the Name of the Father, of the " Son, and of the Holy Ghoſt. Amen.

" *John Tezel* wrote this with his own hand."

4. Abundance of people flocking to Father *Tezel*, to purchaſe theſe Indulgences, *Luther* began modeſtly to teach the people of *Wirtemberg*, " That they might employ both their " Money and Time better." He did not then know, for whom that Money was deſigned. But not long after, the Archbiſhop publiſhed an Order, requiring the perſons intruſted, to preſs the people with all their might to buy thoſe Indulgences. It was then known, that he had hired *Tezel* to undertake the Work; and that the Pope had authorized him ſo to do, on condition that half the Money ſhould be ſent to *Rome*, toward the building of St. *Peter*'s Church. The reſt was for the Archbiſhop, to pay for his Cardinal's Cloak, for which thirty thouſand pieces of Gold were due to the Holy See.

5. *Luther* had ſoon a nearer occaſion given him, to oppoſe this ſcandalous traffic. Several whoſe Confeſſor he was, acknowledged they had committed the moſt heinous crimes; but yet refuſed the Penances he enjoined, becauſe they had Indulgences. *Luther* not accepting their Plea, denied them Abſolution. Of this they bitterly complained to *Tezel*; who thereupon began furiouſly to inveigh in his Sermons, againſt thoſe who undervalued the Rights of the Holy See, and to threaten them with the rigours of the Inquiſition, and with the puniſhment due to obſtinate Heretics.

6. *Luther* was much moved at this, and not only preached more freely on this head than before, but alſo publiſhed a Sermon on Indulgences; toward the cloſe of which he obſerves, " That they are grounded neither on Evangelical Pre- " cept, nor Counſel, but are only ſuffered for the ſake of lazy " and ſlothful Chriſtians; that it cannot be proved, that Souls " are thereby delivered out of Purgatory; that whoever teaches

otherwiſe

" otherwiſe is a Seducer, and carries his Soul in his Purſe, and " has more concern for the getting of Money, than for the " ſaving of Souls."

7. *Tezel* was above meaſure exaſperated at this Sermon: againſt which he publiſhed a Tract in *German*; which *Luther* preſently anſwered; adding in the cloſe, " At length, after he " is tired with wreſting the Scripture, he brandiſhes all his " Darts at me, calling me Heretic, Schiſmatic, and ſo on. " To this I anſwer, God be merciful both to me and thee! " Amen."

8. In the mean time were publiſhed thoſe famous Theſes, Ninety-five in number, which *Luther* affixed to the Gates of *All Saints* Church in *Wirtemberg*, on the 31ſt day of *October*. Theſe contained the ſame Doctrines with his Sermon; only propoſed in a different Form, as Queſtions to be examined by Diſputation, if any would offer themſelves to diſpute with the Propoſer. He ſubjoined to them a Proteſtation, " That he " would neither maintain nor believe, any thing but what was " grounded on Scripture, and on the Fathers, Canons and De- " crees received in the holy Roman Church. He ſubmits him- " ſelf to the Judgment of all his Superiors; claiming to him- " ſelf only that Privilege of every Chriſtian, either to receive " or refute the Opinions of any Canoniſts or Schoolmen, if " they are not ſupported by Holy Writ."

9. None appeared to diſpute on theſe Theſes. But *Tezel* fixed up at *Frankfort upon the Oder*, a hundred and ſix, and ſoon after fifty Theſes, by which, ſays he, " it will be ſeen at " the firſt glance, who is to be accounted an heretic, a ſchiſ- " matic, ſtubborn, obſtinate, erroneous, and ſeditious. To the " glory of God, and the honour of the holy Apoſtolic See." *Luther* was not ſo confident as this: yet by the Duty of his Office, as well as by the Clamours of his Adverſaries, he was conſtrained to go on, though ſtudiouſly endeavouring to clear the Pope from the Scandal of thoſe vile Practices, (as never imagining, that all theſe things were done, not only with his knowledge,

" ſinkings of ſpirit, yea, well nigh Deſpair, I was continually " ſtruggling with, they can by no means judge, who now ſet " upon the Pope, with ſuch boldneſs and ſelf-ſufficiency. But " I, who encountered the whole Storm alone, was not ſo " bold and ſure of my cauſe. I was then ignorant of many " things, which by the grace of God, I now know. Only " I was deſirous to learn; and not finding ſatisfaction in the " books of Canoniſts and School Divines, I wanted to conſult " and argue thoſe points with living Men, and above all to hear " the Church. In the Church only I expected the Gifts of " the Spirit, (meaning thereby, the Pope, Cardinals, Biſhops, " and Clergy) and that with ſuch earneſtneſs, that I was hardly " in my ſenſes, and ſcarce knew whether I was aſleep or awake. " And when I had maſtered all the objections brought from " Scripture, ſtill I could not for a long ſeaſon, get over that " great Objection of all, That I ought to obey the Church."

CHAP. VI.

Of what preceded, and followed his journey to Augſburg.

1. ON Trinity Sunday, *Luther* wrote to Pope *Leo* X, ſending him his Theſes at the ſame Time. He concludes his Letter in theſe words: " I offer myſelf proſtrate at your " feet, moſt Holy Father, with all that I have or am. Bid me " live or die; call, recall; approve, or reject, as you ſee good. " I ſhall acknowledge your voice as the voice of Chriſt, preſiding " and ſpeaking in you. If I have deſerved Death, I refuſe " not to die. The Earth is the Lord's, and the fulneſs thereof."

2. In the mean time, while he was expecting all good things from the Pope, divers adverſaries began to write againſt him. The firſt was, *John Eccius*, Vice-Chancellor of the Univerſity of *Ingoldſtadt*. The next was *Sylveſter Prierias*, a *Dominican* Friar, Maſter of the Palace at *Rome:* who ſo extolled the Authority of the Pope and the Church, that *Luther* even then did

did not ſcruple to declare: "If this be taught at *Rome*, with "the Knowledge of the Pope and Cardinals (which I hope it "is not) I freely pronounce, That he is the true Antichriſt, "ſitting in the temple of God, and reigning in that purple "Babylon, and that the Court of *Rome* is the Synagogue of "Satan." The third who entered the liſts was *James Hochſtrate*, a *Dominican* of *Lovain*, who exhorted the Pope to uſe no other remedy againſt ſuch an Heretic, but fire and ſword.

3. From this time his Faith and Courage increaſed daily. And hence, although many endeavoured to diſſuade him, yet he would go to the General Convention of the *Auguſtine* Monks, which was this year held at *Heidelburg*, being ſtrongly recommended by the Elector of *Saxony*, to the Prince *Palatine*. In his Journey, he waited on the Biſhop of *Wirtzburg*, who received him with great humanity, as being a favourer of his Doctrine. But he lived only till the next year. At *Heidelburg*, he publicly diſputed on Twenty-eight Theological, and Twelve Philoſophical Paradoxes; in which he treated of Free-will ſince the Fall, of Grace, of Faith, of Juſtification, and of Good Works. There was a vaſt Concourſe of Hearers, not only of the Students, but of the Citizens and Courtiers alſo. He was oppoſed by Five Doctors of Divinity. His great Sweetneſs and Perſpicuity in anſwering, and readineſs in ſolving all their objections, cauſed an univerſal Admiration. Among his Hearers were *Theobald Billicanus*, *John Brent*, and *Martin Bucer*. The two former were throughly convinced of the Truth, and from that time preached it with all diligence. *Bucer* came to his houſe, aſked many queſtions, and at length was fully ſatisfied.

4. He now publiſhed his Sermon on the Sacrament of Penance, by which we may perceive how he was led from one point to another. He teaches in this, "That the Remiſſion of "Puniſhment, muſt be diſtinguiſhed from Remiſſion of Sin: "that if Indulgences avail any thing, it pertains to the former; "but the latter is to be ſought from God only: that a man "may be ſaved without Indulgences, but not without a peace-

fu

" ful Conſcience, and a Soul rejoicing in God, which can " only ariſe from the Remiſſion of his Sin. That this is fought " in vain from Indulgences, Faſting, or ever ſo many good " Works; all who ſeek it from theſe, miſtaking here, that " they would do Good Works, before their ſins are forgiven: " whereas their ſins muſt firſt be forgiven, before they can do " any Good Works: ſeeing their Works do not expel Sin, " but the expelling of Sin, makes their Works Good — That " Unbelief is the greateſt of all Sins, in that it makes God a " liar: that we ought not (as ſome men falſly teach) to be un- " certain, touching our Pardon, and doubtful, whether our " Sins are forgiven or no, and whether we are ſufficiently con- " trite; that we ought rather to believe, that all our contrition, " how great ſoever, is utterly inſufficient, and that for this " very cauſe, we have no other refuge, than the Free Grace " of God in Chriſt Jeſus —That we ought with all our might " to repent, to mourn, to confeſs our ſins, and to do all " good Works: but ſtill to remember, Faith is the principal " Good, whence all truly good works muſt ſpring, being " wrought purely for the glory of God, and the good of our " neighbour, not as an atonement for the leaſt ſin— That all " this properly belongs to thoſe who are convinced of Sin; " not to the ſtubborn or careleſs Sinner, who muſt firſt be ter- " rified and awakened by denouncing the juſt and dreadful " judgments of God."

5. There were now great Commotions concerning theſe Doctrines both in *Italy* and *Germany*. And the Emperor, *Maximilian* the Firſt, having called a Diet at Augſburg, wrote a Letter to Pope *Leo* X, dated the 5th of *Auguſt*, wherein he deſired theſe things might be determined as ſoon as poſſible, and promiſed his own aſſiſtance therein. At *Rome*, all things went ill on *Luther*'s ſide. Cardinal *Raphael* had before written to the Elector, preſſing him, not to defend him any longer. To whom the Elector replied, " That he did not take upon " him to defend the Writings or Sermons of *Martin Luther*.

" But

" But that yet he could not condemn him, ſeeing *Luther* was " always ready to appear before any fair and competent Judges, " either to defend his own Doctrine, or to learn any better, " which ſhould be taught him out of the Holy Scriptures; that " he was grieved any Errors ſhould ever creep into the Holy " Catholic Faith, and prayed that God would preſerve him " from the Impiety of eſpouſing or defending them."

6. Cardinal *Cajetan* was at the Diet, ſent by the Pope as Legate *à latere*. To him the Pope directed an Apoſtolical Brief, ſo called, on the 23d of *Auguſt*, commanding him to require *Luther* (already pronounced an Heretic by *Jerome*, Biſhop of *Aſculum*, whom he had commiſſioned to examine the cauſe) to appear before himſelf at *Rome*; and to call in the aſſiſtance, both of the Emperor, and of the other Princes of *Germany*, with all the Communities, Univerſities, and Potentates, whether Eccleſiaſtical or Secular. That if *Luther* came to him of his own accord, to aſk pardon, and ſhewed ſigns of true Repentance, he might receive him to favour; but if not, he ſhould by a public Edict, warn all the Chriſtians in all parts of *Germany*, to look upon him as an excommunicated, anathematized, accurſed Heretic, and to ſeize and deliver him into his hands. That whoſoever gave him any help, encouragement, or advice, publicly or privately, directly or indirectly, their Cities, Towns, and Countries ſhould be laid under an Interdict, the Clergy deprived of their benefices, the Laity outlawed, debarred from Chriſtian Burial, and farther puniſhed as the cauſe ſhould require.

7. The Pope ſent a Brief to the Elector the ſame day, exhorting him to take care, that " *Luther*, that Son of Wicked- " neſs, might be delivered up to the Judgment of the Apoſto- " lic See; whom he knew from the relation of moſt religious " and learned men, particularly, his beloved Son, Maſter of " the Palace, to be an Aſſerter, and public Preacher of impi- " ous and heretical Doctrines." *Luther* plainly ſhewed in a little tract, ſoon after publiſhed, how unjuſt this uſage was.

For

For he was not cited by the Biſhop of *Aſculum*, till the 7th of *Auguſt*. And in that Citation he was allowed ſixty days, wherein to appear and make his Defence: whereas there were only ſixteen days between this and the 23d of *Auguſt*, the day on which the Brief was dated.

8. However, by the Interceſſion of his friends, inſtead of going to *Rome*, he was ordered to appear before Cardinal *Cajetan*, at Augſburg. He went thither on foot. At *Nuremberg*, one obſerving his Cowl, which was exceedingly worn and thread-bare, conſtrained him to borrow another, having no money to buy, no not a ſingle * Kruetzer. When he came to the town, a lodging was provided for him among the *Auguſtine* Monks. The Elector had recommended it to the Senate of the Town, to ſee that he ſhould receive no Hurt. And this they faithfully performed. He likewiſe found many friends, both among the Clergy and Laity: yea, and many there were who had his ſafety much at heart, even among the Emperor's Counſellors.

9. As ſoon as he came into the Town, ſeveral of the *Italians* came to ſee him, and adviſed him in many ſmooth words, "To "have a good Opinion of the Cardinal, and go to him without "any ſuſpicion." They exhorted him to comply with his Deſire, telling him, "The whole affair might be concluded in three "ſyllables, *Revoco*, (I recant.") But the Senators charged him, Not to go, till he had a Safe-conduct from the Emperor himſelf. This being obtained, with the Abbot in whoſe houſe he lodged, and three or four more of his brethren, he went to the Cardinal, and (as the cuſtom was) threw himſelf on his face before him. Being ordered to riſe, he modeſtly ſaid, "That he was come to hear what was objected againſt him, "being ready to obey, if he ſhould be ſhewn wherein he had "erred, and inſtructed better."

10. The Cardinal anſwering him (in his *Italian* manner) with many mild and ſoft words, required three things; Firſt, To

* A coin, about an half-penny in value.

To recant what he had taught; then, To teach it no more; and laſtly, To abſtain from teaching any thing, which might diſturb the Peace of the Church: withal promiſing, that he would deal tenderly with him, as a Father with a Son. He then offered to diſprove what *Luther* had taught. But it was eaſy to be diſcerned, that he was not to be ſatisfied with any thing leſs than a full Recantation of all.

[*To be continued.*] / 165

LETTERS.

It will eaſily be obſerved, that the following, are little more than fragments of Letters. My eldeſt Brother had no leiſure to write long letters: and thoſe he did write were ſo intermixed with family-buſineſs, that only a few parts of them were proper to be inſerted in a work of this kind. But thoſe ſmall parts may be acceptable, and I truſt, profitable to perſons of underſtanding.

LETTER XIII.

From the Rev. Mr. Samuel Weſley.

Sept. 19, 1730.

Dear Brother,

YOUR Queſtion concerning the Eternity of Hell Torments, may do me good in conſidering it, if not you in my anſwering, and therefore I would not have you be ſparing on ſuch occaſions, provided you always remember how much it has lain out of my way to ſtudy.

1. I own I think the *ſimilis Ratio* ſeems not ſtrong enough to bear the Weight of infinite Puniſhment; yet though the Argument from thence be metaphyſical, I know not how to anſwer it. If Offences riſe in Guilt in proportion to the Dignity of the Perſon offended, ſhall we only deny it when againſt God?

God? Or becauſe he is infinite, muſt there be no proportion, which there undeniably is in all other caſes?

2. Neceſſity of Nature I think much ſtronger, and indeed ſufficient to make the ſcale even, at leaſt, if not to caſt it. Every Fault is not only *in ſome ſort*, but in fact infinite; that is, in Duration: for Guilt is indelible without Atonement; as men have formerly univerſally acknowledged; which appears by their expiatory ſacrifices.

There is no regard even in human puniſhments to the continuance of ſuffering, or at leaſt no proportion ever aimed at between the Duration of the Crime and of the Puniſhment. A Thief at fifty, ſhall have ten years of life cut off for a Felony done in a quarter of an hour; and a Thief at twenty, ſhall loſe twenty or thirty years for a leſs Theft. I own *Draco*'s Excuſe comes in here—That the leaſt deſerved Death, and he had no farther puniſhment for the greateſt crime; yet ſtill this ſhews, there is no Difference allowed between the two, merely becauſe their Puniſhments would be of a different Length; which is of no concern to the Lawgiver, though of very great to the Offender.

But there is one conſideration which I think of great weight. Suppoſing it unjuſt to puniſh a ſhort Life of Sin with Eternal Torments, it does not follow, that Eternal Puniſhments are unjuſt in another World: becauſe this ſhort life is not *the only* ground of that puniſhment, ſince there is Repetition of Sin to all Eternity, which *muſt neceſſarily* occaſion Repetition of Suffering. There is no Preventing Grace to hinder it beforehand, and no Propitiation to atone for it afterwards.

3. I own, I think Immortality of both kinds was brought to light by the Goſpel, and therefore that Natural Reaſon is no farther concerned, than to clear it from Contradiction. The *Worm* we may find out even by that Reaſon; though Revelation ſhews us *the Fire* which is not quenched. Indeed, it is very remarkable in *Virgil*, that he puts an end to the Joys of *Elyſium*, but none to the Torments of *Tartarus*. To thoſe

who

who do or may embrace the Gospel, Choice seems to be clear; and as for others, we have a general rule, Not to judge of those that are without. Only we may argue, that as in Heaven are many Mansions, so there are in Hell likewise: and he who knew not his Lord's will, shall be beaten with few (that is, comparatively few) stripes. I am,

Your affectionate Friend and Brother,

S. WESLEY.

LETTER XIV.

From the same.

Dear Brother,

I Think you are now in that state, wherein he who is not for you is against you. The interrupting your Meeting, is doubtless in order to letting it alone for good: and altho' I do not know how often you met together, yet I would rather straiten than slacken the string now, if it might be without breaking. I cannot say, I thought you always in every thing right; but I must now say, Rather than you and *Charles* should give over your whole Course, especially what relates to the Castle, I would choose to follow either of you, nay both of you to your graves. I cannot advise you better than in the words I proposed for a Motto to a Pamphlet, Στηθι ἑδραῖος ὡς ἀκμὼν τυπτόμενος, καλὸν γὰρ ἀθλητῇ κρεῖττον νικᾶν, Stand thou stedfast as a beaten anvil, for it is the part of a good champion, to be stead alive, and to conquer.

LETTER XV.

From the same.

Dear Brother,

YOUR last Letter affected me much. I find by the very way of pronouncing, that you are not *yet* in a Consump-

tion, though there is apprehenſion and danger of your being ſo. Your Life is of Benefit and Conſequence to the World: and I would therefore willingly, for the ſake of others, draw your Days out to their utmoſt Date. For yourſelf, indeed, the matter is not much, if you go well whenſoever called; as I don't queſtion but you will. As to any Faults I have to tell you of, I think you know already all I ſay and all I think too upon that ſubject. The main is what I have often repeated—Your Soul is too great for your Body: your Watching and Intention of Thought for a long time: your ſpeaking often, and long, when wearied: in ſhort, your ſpirit (though in a better ſenſe than *Dryden* meant it) o'er-informs its Tenement of Clay.

I do not apprehend, that the following are inſerted in the printed Collection of Mr. *Hervey*'s Letters. The candid Reader will learn hence, in what light he viewed *me*, before he was thoroughly tinctured with *Calviniſm*. He was then capable of lending his Name, at leaſt, to the *Eleven Letters* of famous Memory.

LETTER XVI.

From the Rev. Mr. James Hervey.

אַמֵּת לְלוּיָה

Oxon, Sept. 2, 1736.

Rev. and Dear Sir,

I Have read your Journal, and find that the Lord hath done great things for you already; whereof we rejoice. Surely, He will continue his loving-kindneſs to you; and ſhew you greater things than theſe. Methinks, when you and dear Mr. *Ingham* go forth upon the great and good enterprize of converting the *Indians*; you will in ſome reſpects reſemble *Noah* and his little houſhold going forth of the Ark. Wherever

you

you go, you muſt walk among dry bones or carcaſſes; among a People that are aliens from the life of God, buried in ignorance, dead in treſpaſſes and ſins. Oh! may the bleſſing of that illuſtrious Progenitor of ours, and of that favourite with the moſt High, be upon your heads! May you "be fruitful and multiply; "may you bring forth abundantly in that barren land and "multiply therein!"

As for me, I am ſtill a moſt weak, corrupt Creature. But bleſſed be the unmerited mercy of God, and thanks be to your never to be forgotten example, That I am what I am. As to my ſtrength and activity with regard to others, I fear it may be too truly ſaid, "It is to ſit ſtill." I am at preſent one of the multitude: but I expect, before this reaches you, to receive the office of a Deacon, and become a Miniſter of the New Teſtament. Oh! may I alſo "receive the Holy Ghoſt not many days hence;" and be made a faithful Miniſter of thoſe ſaving myſteries from that time forth and for ever! I hope I ſhall then hear a voice behind me, ſaying, "Awake thou that ſleepeſt, from thy ſlumber, and Chriſt ſhall give thee light." Chriſt ſhall be thy Sanctification; Chriſt ſhall be thy Illumination: he ſhall ſtand by thee and ſtrengthen thee; He ſhall give thee both to will and to do: through the power of his Grace, thou ſhalt run, and not faint; thou ſhalt be fervent in the buſineſs and propagation of righteouſneſs; nor ever give over, till thou giveſt up thy ſoul to God, its Maker; and thy body return unto the Duſt, as it was.

That I may be obedient to ſuch a heavenly call, is (I hope) "all my wiſh and all my deſire." This is indeed the treaſure I value, the thing that I long for. Do you, dear Sir, put to your inceſſant Prayers, and Oh! let the mighty God ſet to his ſeal, That the thing may be eſtabliſhed: that it may be unto me according to my heart's deſire. Then will I invite you (my Father, ſhall I call you, or my Friend? For indeed you have been both unto me) to meet me among the Spirits of juſt men made perfect; ſince I am not like to ſee your face in the fleſh

any

any more for ever! Then will I bid you welcome, yea I will tell of your love, before the univerſal aſſembly, and at the tremendous Tribunal. I will hear with joy, the man Chriſt Jeſus ſay of you, (O ye that are greatly beloved!) Well done good and faithful ſervants, ye have ſerved your Lord and your Generation with your might. Ye have finiſhed the work, which the eternal foreknowledge of my Father gave you to do. If others have turned their thouſands, ye have turned your ten thouſands from the power of Satan unto God. Receive therefore a glorious Kingdom, a beautiful and immortal crown from my hand. Enter with the children I have given you, with the Souls that you have won; O ye bleſſed Ones, ye Heirs of Glory, enter in at thoſe everlaſting doors; and receive there the reward of your labours, even the fulneſs of Joy, for ever and ever!

I am, and may I always be, Dear Sir,
Your Son in the Lord Jeſus Chriſt,
J. HERVEY.

P. S. I heartily thank you, as for all other favours, ſo eſpecially for teaching me Hebrew. I have cultivated (according to your advice) this ſtudy, and am (bleſſed be God the giver of knowledge) ſomewhat improved in this language. My Prayers accompany you, and all that engaged with you in the ſame glorious deſign. Let me alſo have your's and their's for Jeruſalem's, for Chriſt's ſake.

LETTER XVII.

From the ſame.

Stoke Abbey, Dec. 1, 1738.

Moſt dear and Rev. Sir,

WHOM I love and honour in the Lord; indeed it is not through any forgetfulneſs of your Favours, or Unconcernedneſs for your Welfare, that you have not heard from me, but through the miſcarriage of my letter. Immediately on the news of your firſt arrival in England, I made haſte to ſalute you, and wondered why your anſwer was ſo long in coming. But wondered

more

more when I heard that you had left the nation a second time, without being so condescending as to own me, or so kind as to vouchsafe me a single line. But now, Sir, that I am assured under your own Hand, that you have escaped the perils of the sea, the perils of foreign countries, the perils of those that oppose the truth; are restored in safety to your native country, are resettled at *Oxon*, and both have been doing, and still are doing spiritual and everlasting good to men———I may truly say, "my heart rejoiceth, even mine." O! that I could give you a comfortable account of myself, and of my zeal for God! Alas! I must confess with shame and sorrow, "my zeal has been to sit still!" I am not strong in body, and lamentably weak in spirit; sometimes my bodily disorders clog the willing mind, and are a grievous weight upon its wheels; at other times the mind is oppressed with sloth, and thereby rendered listless and indispos'd for labouring in the Lord. Pray for me dearest Sir, and engage all my friends to cry mightily to Heaven in my behalf, if so be this dry rod may bud and blossom; this barren Tree may bring forth much fruit.

I live in the family of a worthy gentleman, who is a hearty well-wisher to the cause of pure and undefiled Religion; who desires no greater happiness than to love the Lord Jesus Christ in Sincerity; who would be glad of a Place for himself and household in your Prayers. Dear Sir, will you permit me to inform you what is said, though I verily believe, slanderously said, of you? 'Tis reported, that the dearest Friends I have in the world are setters forth of strange Doctrines; that are contrary to Scripture, and repugnant to the articles of our Church. This cannot but give me uneasiness, and I should be glad to have my fears removed by yourself. 'Tis said, that you inculcate faith, without laying any stress upon good works; that you endeavour to dissuade honest tradesmen from following their Occupations, and persuade them to turn Preachers; now these calumnies I wish you would give me power to confute, who am,

Dear Sir,

Your ever obliged and grateful Friend,

J. HERVEY.

LETTER XVIII.

From the ſame.

Weſton, near Northampton, Dec. 30, 1747.

Dear Sir,

WITH pleaſure I received, and with gratitude acknowledge, the favour of your two letters. That which bears the date of *November* 21, I ſhould have anſwered long ago, had I not been retarded by the following reaſon.

I was deſirous to give a proof of my love for your perſon and of my Reverence for your conduct, ſomewhat more ſubſtantial than the bare profeſſion of my pen. My bookſeller is, this week to pay a ſum of money for a ſecond impreſſion of two little pieces of devotional meditation, which I lately ventured to publiſh, and which God has vouchſafed to honour with acceptance. This is to be received by my Brother in *Miles's-Lane*, at whoſe houſe if you pleaſe to call, he will, in my name preſent you with five guineas; which I beg of you to accept as a token of that affectionate and grateful eſteem which I bear to my ever-valued friend; and diſtribute among the indigent or diſtreſſed Members of that Divine Benefactor, who died for us both.

Aſſure yourſelf, dear Sir, that I can never forget that tender-hearted and generous Fellow of *Lincoln*, who condeſcended to to take ſuch compaſſionate notice of a poor Undergraduate; whom almoſt every body condemned, and no man cared for his Soul.

If you aſk, why I have withdrawn into a corner, and lain hid in obſcurity, while God ſeems to be ſhaking the Heavens and the Earth; and to be doing his work, his great and glorious work, of bringing ſinners to Chriſt, as the doves to their windows ——— I will tell you freely. It is becauſe of an infirm conſtitution; a languid flow of ſpirits, and an enervated ſtate of body; which renders even that ſmall ſhare of buſineſs, which

which lies within my narrow ſphere, too often burthenſome to me, and but very poorly performed by me.

As for points of doubtful diſputation thoſe eſpecially which relate to Particular or Univerſal Redemption, I profeſs myſelf attached neither to the one nor the other. I neither think of them myſelf, nor preach of them to others. If they happen to be ſtarted in converſation, I always endeavour to divert the diſcourſe to ſome more edifying topic. I have often obſerved them to breed animoſity and diviſion, but never knew them to be productive of love and unanimity. I have farther remarked, that, in forming their ſentiments on theſe doctrines, perſons may be diametrically oppoſite, and yet be high in the favour of God and eminently owned by him in their Miniſtry. Therefore I reſt ſatisfied in this general and indiſputable Truth, that the Judge of all the Earth will aſſuredly do right, and whoſoever cometh to Him, under the gracious character of a Saviour, will in no wiſe be caſt out.

I embrace, readily embrace your offer. Let me ever be reckoned in the number of your Freinds, and often remembered in the earneſtneſs of your prayers. Though it is your diſtinguiſhed Province, to lift your voice on high, and make the world reſound with the Redeemer's Name; though my employ is, to catch the pleaſing accents, and echo or rather whiſper them, among a little circle of acquaintance; yet, I hope, we may be united in the ſame cordial affection here, and united in the ſame Kingdom of our common Maſter hereafter.

Your correſpondence will be greatly eſteemed, and, I hope will prove a bleſſing to, dear Sir,

Your very Unworthy

But truly affectionate Brother and Servant,

J. HERVEY.

I think

I think it very proper to add here, the laſt letter I wrote to Mr. *Hervey*. Let anywho reads it judge which of us has uſed the other as Juſtice and Mercy require.

LETTER XIX.

To the Rev. Mr. Hervey.

London, Nov. 29, 1758.

Dear Sir,

A Week or two ago, in my return from *Norwich*, I met with Mr. *Pierce* of *Bury*, who informed me of a converſation which he had had a few days before. Mr. *Cudworth*, he ſaid, then told him, "That he had prevailed on Mr. *Hervey* to write againſt me, who likewiſe in what he had written referred to the Book which he (Mr. *Cudworth*) had lately publiſhed."

'Every one is welcome to write what he pleaſes concerning me. But would it not be well for you to remember, that before I publiſhed any thing concerning you, I ſent it to you in a private letter. That I waited for an anſwer for ſeveral months; but was not favoured with one line: that when at length I publiſhed part of what I had ſent you, I did in the moſt inoffenſive manner poſſible; in the latter end of a larger work, purely deſigned to *preſerve* thoſe in connection with me from being toſſed to and fro by various Doctrines. What therefore I may fairly expect from my friend, is, to mete to me with the ſame meaſure. To ſend to me firſt in a private manner, any complaint he has againſt me; to wait as many months as I did; and if I give you none, or no ſatisfactory anſwer, then to lay the matter before the World, if you judge it will be to the glory of God.

But whatever you do in this reſpect, one thing I requeſt of you. Give no countenance to that inſolent, ſcurrilous, virulent libel, which bears the name of *William Cudworth*. Indeed, how you can converſe with a man of his ſpirit, I cannot comprehend. O leave not your old well-tried freinds! the new is not comparable

table to them. I ſpeak not this becauſe I am *afraid* of what any one can ſay or do to *me*. But I am really concerned for *you*: an evil man has gained the aſcendant over you, and has perſuaded a dying man, who had ſhuned it all his life, to enter into controverſy as he is ſtepping into Eternity! put off your armour my Brother! you and I have no moments to ſpare, let us employ them all in promoting peace and good will among men. And may the peace of God keep your heart and mind in Chriſt Jeſus! ſo prays,

Your affectinate Brother and Servant,

J. WESLEY.

POETRY.

THE LOSS OF ETERNAL LIFE NOT OWING TO ANY ABSOLUTE DECREE.

JESU, my hope, my help, my power,
On Thee I ever call,
O ſave me from Temptation's hour,
Or into Hell I fall.

If by thy Light I now perceive
My utter helpleſſneſs,
O do not for one moment leave
The Sinner in diſtreſs.

I cannot truſt my treach'rous heart,
I ſhall myſelf betray:
I muſt be loſt, if Thou depart,
A final Caſt-away.

I feel within me unſubdu'd
A curſed, carnal will,
It hates, and ſtarts from all that's good,
And cleaves to all that's ill.

My Soul could yield to every Vice,
And Paſſion in exceſs,
My ſoul to all the height could riſe
Of daring Wickedneſs.

The blackeſt crime upon record
I freely could commit,
The Sins by Nature moſt abhorr'd
My Nature could repeat.

I could the Devil's law receive,
Unleſs reſtrain'd by thee;
I could, (good God!) I could believe
The HORRIBLE DECREE.

I could believe that God is Hate,
The God of Love and Grace
Did damn, paſs by, and reprobate
The moſt of Human race.

Farther than this I cannot go,
'Till *Tophet* take me in:
But O forbid that I ſhould know
This Myſtery of Sin.

Jeſu, to Thee for help I fly,
Support my Soul, and guide,
Keep as the apple of an eye,
Under thy Shadow hide.

With-hold my foot from every Snare,
From every Sin defend,
Throughout the way my ſpirit bear,
And bring me to the end.

Wiſdom and ſtrength to Thee belong:
Folly and Sin are mine:
But out of weakneſs make me ſtrong,
But in my darkneſs ſhine.

My ſtrength will I aſcribe to Thee,
My wiſdom from above,
And praiſe to all eternity
Thine all-redeeming Love.

On GOD's Everlasting Love.

TO the meek and gentle Lamb
I pour out my Complaint,
Will not hide from Thee my Shame,
But tell Thee what I want:
I am full of Self and Pride,
I am all unclean, unclean,
Till thy Spirit here abide,
I cannot ceaſe from Sin.

Clearly do I ſee the Way,
My foot is on the Path;
Now, this inſtant, now I may
Draw near by ſimple Faith;
Thou art not a diſtant God,
Thou art ſtill to ſinners near,
Every moment, if I would,
My heart might feel Thee near.

Free as air thy Mercy ſtreams,
Thy univerſal Grace
Shines with undiſtinguiſh'd beams
On All the Fallen Race:
All from Thee a Power receive
To reject, or hear thy Call,
All may chuſe to die, or live;
Thy Grace is Free for All.

All the Hindrance is in me:
Thou ready art to ſave;
But I will not come to Thee,
That I Thy Life may have.
Stubborn and rebellious ſtill,
From thy arms of Love I fly;
Yes, I will be loſt; I will,
In ſpite of Mercy, die.

Holy, meek, and gentle Lamb,
With me what canſt thou do?
Tho' thou leav'ſt me as I am,
I own Thee good and true.
Thou wouldſt have me Life embrace,
Thou for me and All waſt ſlain;
Thou haſt offer'd me thy grace;
'Twas I that made it vain.

O that I might yield at laſt,
By Dying Love ſubdu'd!
Lord, on Thee my ſoul is caſt,
The Purchaſe of thy Blood:
If Thou wilt the Sinner have,
Thou canſt work to will in me;
When, and as thou pleaſeſt ſave;
I leave it all to Thee.

UPON MY FATHER.

By the Rev. Samuel Wesley.

ARISE, my song, with utmost Vigour rise,
And bear a long-try'd Virtue to the skies;
E'er yet his soul releas'd from mould'ring clay,
Springs from the slighted Earth, and wings away,
Essay thy Strength! Let Praise salute his ear,
The only truth he never wish'd to hear.
Let but a father read with fav'ring eyes,
And bless me yet again before he dies.
Paid are the Strains! his Blessing far outweighs
A Courtier's Patronage, or Critic's praise,
Or a Young's Pension, or a Dryden's Bays.

With op'ning Life, his early worth began,
The Boy misleads not, but foreshows the Man.
Directed wrong, tho' first he miss'd the way,
Train'd to mistake, and disciplin'd to stray;
Not long, for Reason gilded error's night,
And Doubts well-founded shot a dawn of Light.
Nor Prejudice o'erswav'd his Heart and Head,
Resolv'd to follow Truth where-e'er she led,
The radiant Track audacious to pursue,
From Fame, from Int'rest, and from Friends he flew.
Those shock'd him first who laugh at human sway,
Who preach, "Because commanded disobey.
Who Law's and Gospel's bonds in sunder rend,
And blush not Bradshaw's saintship to defend.
Alike the Crown and Mitre who forswore,
And scoff'd prophanely at the Martyr's gore.
Tho' not in vain the sacred Current flow'd,
Which gave this champion to the Church of God.

No

No wordly views the real Convert call,
He fought God's Altar when it ſeem'd to fall;
To Oxford haſted, ev'n in dang'rous days,
When Royal Anger ſtruck the fated place.
When ſenſeleſs Policy was pleas'd to view
With Favour, all Religions but the true.
When a King's Hand ſtretch'd out amaz'd they ſaw,
And Troops were order'd to ſupply the Law.
Then luckleſs James poſſeſs'd the Britiſh Throne,
And for the Papal Grandeur riſk'd his own.
Enrag'd at all, who dar'd his Schemes oppoſe,
Stern to his Friends, but ductile to his Foes.
Then Jeſuits wild, our Church's Fall combin'd,
Till Rome to ſave her, with Geneva join'd.
Lo! Orange ſails, the Prudent and the Brave,
Our Fears to ſcatter, and our Rights to ſave.
This Briton's Pen firſt pleaded William's Cauſe,
And pleaded ſtrongly for our Faith and Laws.

Nor yet unmention'd ſhall in ſilence lie,
His ſlighted and deride Poetry.
Should Brown revive, or Swift my ſong deſpiſe,
Should other Garths and other Legions riſe.
Whate'er his ſtrains, ſtill glorious was his end,
Faith to aſſert, and Virtue to defend.
He ſung how God the Saviour deign'd t' expire,
With Vida's Piety, though not his Fire.
Deduc'd his Maker's Praiſe from Age to Age,
Through the long Annals of the Sacred Page.
Not curs'd like ſyren Dryden to excel,
Who ſtrew'd with flow'rets fair, the way to Hell;
With Atheiſt Doctrines looſeſt Morals join'd,
To rot the Body, and to damn the Mind;
All Faith he ſcoff'd, all Virtue bounded o'er,
And thought the World well barter'd for a Whore;

Sworn

Sworn foe to Good, ſtill pleading Satan's Cauſe,
He crown'd the Devil's Martyrs with Applauſe.
No Chriſtian e'er would wiſh that dang'rous height
" Nor would I write like him; like him to write,
" If there's hereafter, and a laſt great day,
" What Fire's enough to purge his Crimes away?
" How will he wiſh each lewd, applauded Line,
" That makes Vice pleaſing, and Damnation ſhine,
" Had been as dull as honeſt Quarles or mine!"
So chaunts the Bard his unapplauded Lays,
While Dunton's Proſe, a golden Medal pays,
And Cibber's forehead wears the Regal Bays.
Tho' not inglorious was the poet's Fate,
Lik'd and rewarded by the good and great.
For gracious ſmiles not pious Anne deny'd,
And beauteous Mary bleſs'd him when ſhe dy'd.

ON HIS OWN PICTURE.

By Mr. Randolph.

WHEN Age has made me what I am not Now,
And every Wrinkle tells me where the Plow
Of Time has furrow'd: when an Ice ſhall flow
Thro' ev'ry Vein, and all my Head be Snow;
When Death diſplays his Coldneſs on my Cheek,
And I myſelf in my own Picture ſeek;
Not finding what I am, but what I was,
In doubt, which to believe, this, or my Glaſs;
Yet tho' I alter, This remains the ſame
As it was drawn, retains the ancient Frame,
And firſt Complexion: here will ſtill be ſeen
Blood in the Cheek, and Down upon the Chin:

Here

Here the ſmooth Brow will ſtay the lively Eye,
The ruddy lip and Hair of youthful dye.
Behold, what Frailty we in Man may ſee,
His ſhadow is leſs given to change than he!

SENT TO MRS. B. ON HER BIRTH-DAY.

O Be thou bleſs'd with all that Heaven can ſend,
Long Health, long Youth, long Pleaſure, and a Friend.
Not with thoſe Toys the Female Race admire,
Riches that vex, and Vanities that fire;
Not as the world its pretty Slaves rewards,
A Youth of Frolics, an old age of Cards:
Fair to no purpoſe, Artful to no end,
Young, wanting Lovers, old, to want a Friend:
A Fop their Paſſion, but their prize a Sot;
Alive, ridiculous, and dead, forgot.
Let Joy or Eaſe, let Affluence or Content,
With the Gay Conſcience of a Life well ſpent,
Calm every Thought, in ſpirit every Grace.
Glow in thy Heart, and ſmile upon thy Face,
Till Death unfelt that Tender Frame deſtroy,
Till ſome ſoft Dream, or Extaſy of Joy,
Conſign Thee to the Sabbath of the Tomb,
To wake with raptures in a Life to Come!

THE Arminian Magazine, For APRIL 1778.

An ACCOUNT *of the* SYNOD *of* DORT: *Extracted from* Gerard Brandt's HISTORY *of the* REFORMATION *in the* LOW-COUNTRIES.

CONCLUDED *from p.* 107.

APRIL 16, 1619. After having ſpent three weeks in drawing up the Decrees of the Synod, they were read in the Aſſembly. Thoſe which concerned the firſt and ſecond Articles were approved. But the Engliſh, and ſome other foreign Divines, objected againſt them.

April 18, The Decrees concerning the third, fourth and fifth Articles, were approved. The Engliſh produced a long Liſt of harſh expreſſions, and deſired they ſhould be condemned by the Synod; but they were over-ruled.

April 19, The Committee preſented the *Concluſion* of the Decrees of the Synod: it contained a Defence of the doctrine

of the Churches of the United Provinces. The Engliſh deſired that ſome other things, which deſerved to be condemned, ſhould be inſerted in that Concluſion, and particularly theſe: *That God moves the tongues of Men to blaſpheme him*, and that *Men can do no more good than what they actually do.* The Deputies of *Heſſe* and *Bremen* approved the propoſal of the Engliſh; but it was rejected.

The ſame day, the Concluſion of the Canons was read again, and approved by all the Deputies of the United-Provinces.

April 22, The Commiſſioners approved the ſame Concluſion. But the Deputies of England demanded that ſome alteration ſhould be made in theſe words: *The doctrines, contained in the Canons, ought to be looked upon as the doctrines of the Reformed Churches.* They declared, that "they had been deputed to the "Synod by the King, and not by the Church of England; that "they were not empowered to explain the Confeſſion of Faith "of that Church; that they had been contented to propoſe "their private opinions, believing they were agreeable to "truth; that they had approved many things contained in the "Canons of the Synod, though not at all mentioned in the "Confeſſion of the Church of England, becauſe they believed "that none of thoſe things were contrary to that Confeſſion."

This is a very remarkable paſſage. It appears from hence, that the Church of England has not condemned the doctrine of the Remonſtrants, and that it was a very inſignificant thing to ſend Engliſh Deputies to the Synod of Dort, who were not properly ſpeaking, the Repreſentatives of that Church, and had nó power to explain her Doctrine.

April 23, All the Members of the Synod ſigned the Canons. They ſubſcribed alſo the Concluſion of thoſe Decrees.

April 24, The Moderator preſented the Sentence to be paſſed upon all, who rejected the Doctrine of the Synod. It imported, that the Remonſtrants were *Introductors of novelties*; *diſturbers of their Country, and of the Churches of the United Provinces*; *obſtinate and diſobedient*; *favourers of Factions, and Preachers*

of

of erroneous doctrines: guilty and convicted of corrupting Religion, forming a schism, destroying the unity of the Church, and occasioning a horrid Scandal. For these causes, the Synod condemned them to be deprived of all Ecclesiastical and Academical functions.

All the English declared, that, as the Remonstrants were Inhabitants of the United Provinces, they would pass no sentence upon the Subjects of another State. All the other foreign Divines, except those of *Geneva* and *Embden*, were of the same mind. The Dutch Divines objected against some expressions of the Sentence. They said, among other things, that it was not proper to censure the Remonstrants, as *Disturbers of the State*. There arose a great dispute among the same Divines, on this Question, Whether those Remonstrants should be tolerated, who, refusing to subscribe the Canons, would engage never to speak against them, either in the pulpit, or in conversation? They desired, that the Foreigners would impart their thoughts upon that Subject; but the Moderator would not allow of it. He said, those domestic affairs should be left to the Provincial Synods; and that he knew not yet what Sort of Toleration their High Mightinesses would grant to the Remonstrants.

The same day, the Sentence was read a second Time, after having left out these words, *Disturbers of their Country*. The English and Hessians refused still to be concerned in that Sentence. All the other Foreigners, except those of *Bremen*, said, They approved the Censure. It was also approved by all the Deputies of the United Provinces. The Commissioners said, they could not ratify that Sentence, but they would make a report of it to their Principal.

Here follows what *Balcanqual* writ the next day to the British Ambassador. "We have at last put an end to the affair of "the five Articles: but no one can apprehend the trouble we "have had. The artifices that have been used, (especially the "craftiness of the Moderator,) are too palpable. He has very

much

" much fruſtrated our expectation. The cenſure upon the " Remonſtrants, which is a thing of great importance, was not " communicated to us, but juſt when it was to be read; and " the Moderator expected, the whole Synod would ſay, *Amen*, " for fear of ſtopping the departure of the Commiſſioners, who " were to ſet out for the Hague. Great pains have been taken " to obtain the approbation of the Foreigners; but we have " refuſed to meddle with that Affair. 'Tis a ſad thing, that every " perſon who will not ſubſcribe all thoſe Canons, ſhould be " deprived of his office. The belief of ſo many Articles, upon " pain of excommunication, was never preſcribed, either in " the Primitive Church, or in any Reformed Church.

After all, the Sentence was not ſigned by the Members of the Synod, but only by the Secretaries *Damman* and *Hommius*. 'Tis no difficult thing to gueſs at the reaſon of it.

Some foreign Divines expreſſed a great uneaſineſs at the tranſactions of the Synod againſt the Remonſtrants. They ſaid, " The Remonſtrants have been wronged: they ſhould not have " been treated in that manner. We have been impoſed upon " by the Moderator and his Cabal, who formed a Synod among " themſelves, and concerted in private thoſe things, which " they had a mind to bring to a good iſſue." *Martinius* told his friends: " I believe now, what St. Gregory Nazianzen ſays, " that he had never ſeen any council, which had a happy ſuc- " ceſs, but rather increaſed the evil, inſtead of removing it. I " declare, as well as that Father, that I ſhall never more ſet my " foot in any Synod. O *Dort! Dort!* would to God I had never " ſeen thee!" The ſame Divine having met a Remonſtrant, told him, *The Synod is a mere farce, in which the Politicians act the main Part.*

May 6, The Synod met in the Morning. There was a great concourſe of People. The Moderator ſaid a Prayer, in which he begged of God, that the work of that Day might have a happy ſucceſs. Afterwards, the Members of the Synod went to the Great Church, two and two, with great pomp and ſolem-

nity.

nity. The Moderator then aſcended the Pulpit, and read a Latin Prayer, which laſted about half an hour. He praiſed God, for the preſervation and reſtoration of the Church: he charged the Remonſtrants with corrupting her Doctrine; he mentioned the good effects which the Synod had produced, and gave thanks to God for the unanimity of that Aſſembly. That Prayer being ended, he told the People, that the ſolemn Aſſembly of that day had been called, that they might hear the publication of the Canons which the Synod had unanimouſly agreed upon by the Grace of God.

Afterwards the Secretary *Damman* aſcended the ſame pulpit, and read the preface to the Canons, and the decrees that concerned the firſt Article of the Remonſtrants. Then being out of breath, he yielded his place to his Colleague *Hommius*, who read the Canons upon the ſecond, third, and fourth Articles. And then, being hoarſe, he came down, and *Damman* read the Canons upon the fifth Article, and the Concluſion. He read alſo the names of all the Divines and Elders, who had ſubſcribed the Canons: and every one of them when he heard his name, took off his Hat, to ſhew his approbation. In the next place, *Damman* read the Sentence againſt the Remonſtrants, and the Certificate of the Commiſſioners, whereby they teſtified that whatever had been read, was faithfully reported.

The ſame day at ſix o'clock in the evening, the Commiſſioners read to the Remonſtrant Miniſters, the ſentence before mentioned, and ordered them not to leave the town. *Epiſcopius* anſwered the Commiſſioners in the following manner. "Is this "all? my lords. Well! we bleſs God and our Saviour Jeſus "Chriſt, that he has counted us worthy to ſuffer this reproach "for his Sake. We know, that we have acted with a good "Conſcience, and are not guilty of the crimes laid to our "charge. We are very glad to know by whom, and for what "we are condemned. We are condemned by our profeſſed "enemies, as you know very well. We are condemned for "having conſtantly maintained, by word of mouth, and in writing,

" writing, the doctrine agreeable to piety, and for oppoſing " ſome opinions, which we believe to be prejudicial to holi- " neſs. We have done our duty. 'Tis enough for us that we " have ſet the candle upon the candleſtick, in the preſence of " your Lordſhips and the Synod; if you have not received the " light, 'tis not our fault. You muſt at the laſt day give an " account of the reaſons for which you have treated us in that " manner; and we wiſh, that in that day you be not dealt with, " as we have been. In a word, we appeal to the great Judge " who will try the Living and the Dead, whoſe judgment will " be juſt, and before whom we, the Synod, and your Lordſhips " are all to appear. As for what concerns the order not to " leave the Town, we will conſult about it God and our Con- " ſcience, and we ſhall act in this reſpect, as we think our duty " requires."

The opinions of Divines about that Aſſembly, are widely different. *James Cappel*, Profeſſor at *Sedan*, commends the equity of the Fathers of the Council of Dort. *Peter du Moulin*, Paſtor of the Reformed Church at *Paris*, ſays, that for ſeveral ages there had been no Eccleſiaſtical Aſſembly more holy, and more uſeful to the Church, and that the Remonſtrants were quite diſheartened at the ſight of that venerable Synod.

Others ſpeak quite the contrary. *Lewis du Moulin*, Profeſſor of Hiſtory at Oxford, expreſſes himſelf thus. " The an- " cient Councils met only in order to do what Emperors and " Kings required from them. Thus the ſecond council of " Nice eſtabliſhed the worſhip of Images, becauſe the Empreſs " *Irene* deſired it. On the contrary, her ſucceſſors, who were " called *Iconomachi*, called ſome councils to ſuppreſs that wor- " ſhip. Had the States General of the United Provinces fa- " voured the Remonſtrants, they might have very eaſily called " an Arminian Synod. The Fathers of that Council were both " Judges and Parties; and conſequently, the Arminians muſt " needs have been caſt before that Tribunal.—They had there- " fore good reaſons not to ſubmit to the authority of the Synod

" of

" of Dort." The famous *Marc Antony de Dominis* fays, in a Letter to *Joſeph Hall*, " I call you and your Colleagues to wit-" neſs, as to what you have approved in the Synod of Dort. " It is not what the Church of *England* preſcribes in her Con-" feſſion of Faith: 'tis the doctrine of Calvin. Though you " left that Synod cunningly, you have concurred to the con-" demnation of the poor Remonſtrants, to their excommuni-" cation and expulſion; and yet they believed nothing, that " was contrary to the confeſſion of your Church. They fol-" lowed the pure doctrine of the primitive Church. —— The " Engliſh ſhould not have concerned themſelves in that con-" troverſy, if they were not willing to judge of it, according to " the doctrine of the Church; for they ought at leaſt to tolerate " all the Catholic Doctrines, which are not inconſiſtent with " their confeſſion of Faith. I gave that advice to Dr. *Goad*, " your ſucceſſor; but he has alſo approved the errors and the " ſeverity of the Calviniſts. The Synod acted with worldly " views: their main deſign was to prevent *Barnevelt*'s Party " from being ſupported by the Remonſtrants, and prevailing " over the oppoſite faction.

In *June*, the Remonſtrants of ſome cities in Holland preſented ſeveral Petitions to the States of that Province, requeſting the public exerciſe of their religion. In ſome other towns, the Remonſtrants met in private. The Court of Holland put out a Placard againſt ſuch Aſſemblies; and the Committee of the States ordered, that every body ſhould conform to the Judgment of the Synod.

Soon after, a letter of conſolation, addreſſed to the Churches of the Remonſtrants, was diſperſed all over the Province. I ſhall ſet down ſome paſſages of it.

" The Doctrine of the Goſpel is now polluted by the old " errors of the Manicheans. We are taught, that *God has* " *created one man for ſalvation, and another for damnation, by* " *an abſolute will; or at leaſt, that immediately after their birth,* " *he deſigns they ſhould be ſaved, or damned. That whatever*

" *happens,*

" *happens, good or evil, murders, adulteries, and ſuch other*
" *things, is pre-ordained, and happens neceſſarily. That the*
" *fall of* Adam *was decreed; and even, that he was created, that*
" *he might fall: That the Elect are choſen without any regard*
" *to their Faith, and the Reprobate are rejected without any re-*
" *gard to their unbelief. That the Elect are converted by an ir-*
" *reſiſtible power, and the Reprobate cannot be converted, becauſe*
" *God will not grant them ſufficient grace. That God deſires the*
" *ſalvation of all men by his revealed will, and the ſalvation of*
" *few people by his ſecret will: That Chriſt has ſhed his precious*
" *blood only for a ſmall number of men, and not for the ſins of*
" *the whole world: That the Elect cannot fall from ſaving grace,*
" *whatever ſins they commit, nor loſe Faith entirely, though their*
" *ſins be ever ſo great and enormous: That a man who is elected*
" *will always perſevere in the Faith, that in caſe he falls into any*
" *great ſin, he cannot die whilſt he perſiſts in that ſin, and God*
" *muſt neceſſarily work his converſion before his Death.*"———
" Some of thoſe errors have been approved by the Synod of
" Dort; others have been paſſed over in ſilence becauſe too
" odious, and yet they ſuffered that many ſhould teach thoſe
" abominations, and ſpread them among the people. Endea-
" vours have alſo been uſed to ſoften ſome rigid and ſcandalous
" articles, but the things themſelves have been preſerved, the
" better to deceive the vulgar. Whoever examines the Canons
" of the Synod attentively, will eaſily obſerve, that this As-
" ſembly eſtabliſhes throughout, the abſolute Election of one
" man, and the abſolute Reprobation of another.———Dear
" Brethren, if you believe that God is *merciful*, you cannot
" maintain without blaſphemy, that he has created the greateſt
" part of mankind to deſtroy them: or, as the Synod expreſſes
" it, that *he has predeſtinated to damnation, or rejected, moſt of*
" *thoſe who fell in Adam*, without allowing them to have any
" ſhare in the Salvation Chriſt has procured to men. If you
" believe that God is *wiſe*, you cannot believe that he has
" created Men to make them unhappy for ever. If you believe,

that

" that God is *juſt*, can you fancy that he puniſhes Men by refu-
" ſing to ſave them, without any regard to their ſins and unbe-
" lief? Laſtly, if you believe that he is *ſincere*, will you be-
" live that he offers Salvation to ſome men outwardly and in
" appearance, without any deſign to ſave them by his internal
" and ſecret will? It is therefore true that thoſe, who teach
" ſuch a doctrine, change the goodneſs of God into cruelty, his
" wiſdom into folly, his juſtice into injuſtice, and his ſincerity
" into hypocriſy.——Chriſtians ought not to perſecute; but
" our Adverſaries have introduced perſecution, by depriving
" our Miniſters of their Livings, baniſhing them from their
" Country, and forbidding the exerciſe of our Religion.
" They perſecute us, by employing againſt us all ſorts of civil
" and military Officers, Bayliffs, Serjeants, Soldiers and the
" Watch, and raiſing the Mob againſt us. The unjuſt baniſh-
" ment of thoſe, who have been expelled from the Country,
" like Wretches, who did not deſerve to breathe in it, exceeds
" all other ſeverities. Our Adverſaries violate the Law of Na-
" tions, and the public faith, by virtue of which thoſe who are
" cited to a Synod, ought to expect to be protected by it; for
" if they were not allowed to go home again, would any body
" appear before ſuch Aſſemblies? The Council of *Conſtance*
" will always be infamous, for retaining and burning *John Huſs*,
" who went thither with a Safe-conduct. The Council of
" *Trent*, more juſt and equitable than the Synod of Dort, grant-
" ed the Proteſtants a Safe-conduct, and did not break their
" promiſe to thoſe, who repaired to that Aſſembly. Except the
" Council of *Conſtance*, there is no inſtance of ſuch a ſcandalous
" proceeding as that of the Synod of Dort. Fifteen Miniſters
" have been detained, like priſoners, for the ſpace of ſeven
" months, without allowing them to ſee their wives and rela-
" tions; and after the concluſion of the Synod, have been ba-
" niſhed, without ſuffering them to ſpeak with their Wives and
" Friends. What a ſcandal for the United-Provinces to vio-
" late a Safe-conduct!——The Holy Spirit did not preſide in

" that Synod, but *Bogerman*, a man full of gall and bitterneſs " who maintained that Heretics ought to be put to death. Af- " ter a public reading of the ſentence againſt the Remonſtrants " in the Great Church, there was a magnificent Feaſt. The " Trumpets ſounded: Rheniſh Wine was drank plentifully: " all the Fathers of the Council were full of worldly Mirth. " The Apoſtles held a Council;* but it did not conclude with " rejoicings. After all, the Members of the Synod of Dort " were only Men liable to error, governed by the Commiſ- " ſioners of the States, and they made no decrees but ſuch as " were acceptable to them. They have acted in all their pro- " ceedings by mere political views, and not by a principle of " Conſcience, and according to the Word of God. They had " a mind to deſerve a fine Preſent. And indeed, Gold-medals, " were afterwards given to the foreign Divines, and ſilver ones " to the Natives. Was there ever any other Synod or Coun- " cil, in which Medals were diſtributed?———Their Canons " are partly falſe, and partly fallacious: ſome are true; and " the Remonſtrants might ſubſcribe them as well as their ad- " verſaries. They have paſſed over in ſilence the rigid Doc- " trines of *Calvin*, *Beza*, and *Gomarus*, without condemning " them: and they ſuffer thoſe abominable opinions to remain " ſtill in the Church of God."

* Acts xv.

End of the Account of the Synod of Dort.

The

The Examination of TILENUS *before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of* Eutopia.

Wrote by one who was preſent at the Synod of Dort.

[CONTINUED *from p.* 116.]

Dr. *Dubious.* THESE are all the very expreſſions of that God whom we ſerve, into whoſe gracious arms we ſo earneſtly deſire to bring you.

Tilenus Infidelis. If you could teach me how to reconcile theſe expreſſions to the *doctrine* of your *Synod*, I ſhould ſay ſomething, but that is impoſſible.

Mr. *Simulans.* I ſhall willingly undertake that work, as hard as you make it, to gain your ſoul out of the ſtate of *infidelity*. There is a threefold diſtinction uſed among our *Divines*, that will untie the knot preſently. 1. Mr. *Calvin* (in *Ezek.* xviii. 23.) hath very learnedly obſerved, that God hath *two wills*, one *outward* and *revealed*, whereby he doth *moſt ſweetly invite ſinners to his grace*, and *moſt graciouſly calls them to repentance, ſeeming as though he were earneſtly deſirous of their ſalvation*; the other *will* is *inward and ſecret*, which is *irreſiſtible*, and *takes effect infallibly*, and by this *he brings, through ways unavoidable, to a ſtate and courſe of ſin here, and to eternal damnation* hereafter. Now you muſt underſtand thoſe places of ſcripture, of God's *outward and revealed will*, which is *ineffectual*, not of his *inward and ſecret will*, which is irreſiſtible.

Tilenus Infidelis. A very uſeful diſtinction, and tending much to the honour of your God. *Homer* was much more honeſt than you or your God, who ſays, *Who ſpeaks contrary to what he means, ought to be held a common enemy, and hated as the gates*

gates of hell. But perhaps your ſecond diſtinction may be more ſatisfactory. I pray, let us have that.

Mr. *Simulans.* When 'tis ſaid, that God *would have all men to be ſaved*, the word [*All*] is to be underſtood, *non de ſingulis generum*, but *de generibus ſingulorum*: not for *all of every kind*, but for *ſome few*, only of every ſort and nation.

Tilenus Infidelis. Methinks Sir, (if this be the meaning of the words) the ſcripture might have ſaid with far more reaſon, that *God will have all men to be damned*, ſince of every nation and condition the number of the damned far exceed the number of the ſaved, and reaſon requires, that the denomination ſhould be made according to the *major* part. But perhaps your third diſtinction will help this out!

Mr. *Simulans.* The *will of God*, is either *approbans tantum*, or elſe, *approbans et efficiens ſimul.* God (we ſay) will have all men to be converted and ſaved *approbativé, non effectivé*; he approves of it and likes it well in himſelf, that all men be converted and ſaved, but he wills it not effectively, that is, he hath decreed the contrary, not to give them means neceſſary to the attainment of it.

Tilenus Infidelis. This diſtinction is no leſs abſurd than the former. That your God ſhould appoint by a ſecret, abſolute, and irrevocable decree, that thoſe things which he hates and abhors, ſhould be moſt practiſed, and thoſe which he loves and likes ſhould be omitted: this is ſo inconſiſtent with that *infinite wiſdom and goodneſs*, which you proclaim to be in him, that I cannot find myſelf, in any meaſure inclined to acknowledge him the governor of the world. I ſuſpect rather that you have a deſign to make me become a proſelyte to the *Manicheans*, who profeſs *two principles, a wicked one* as well as *a good one*: and having acknowledged my perſuaſion of a *good God*, who loveth righteouſneſs, and hateth iniquity, you tempt me to believe a *wicked god* alſo, who is the *Author* of all evil, and in perpetual hoſtility againſt the former. It were ſo great an impeachment of his ſincerity, that no civil perſon would endure to have his

his words ſo interpreted, as you interpret thoſe of your Goſpel, the unavoidable conſequence whereof is, that your god is the *true Author of all the ſins and wickedneſs of this world*, both paſt, preſent, and to come.

Mr. *Fatality*. We ſay, God is the cauſe of the exiſtence, but not of the eſſence (if I may ſo ſpeak) of ſin; as he that drives a lame horſe is the cauſe of his halting, but not of his lameneſs.

Tilenus Infidelis. This diſtinction will hardly help the lame dog over the ſtile. For he, that drives a horſe unavoidably into that motion, which neceſſarily cauſeth his firſt halting, is certainly the cauſe of his lameneſs: and ſo did your god drive *Adam* (according to your own Doctrine) into the firſt Sin; which made him and his poſterity halt ever ſince.

Mr. *Fatality*. You muſt diſtinguiſh the *materiality* of ſin, from the *formality* of it; or the *act* from the *deformity*. God, we ſay, is the Cauſe of the *act*, or the *materiality*; but not of the *formality*, the *defect* or *obliquity* of it.

Tilenus Infidelis. I reply, 1. That there are ſins of *omiſſion*, which happen, (according to your Doctrine) by reaſon the Offender is deprived of *neceſſary* and *ſufficient grace*, to perform the Duty; and theſe Sins are not capable of that diſtinction: and if the *deficient* Cauſe, in things neceſſary, be the *efficient*, you know to whom ſuch Sins are to be imputed. 2. There are ſins of *commiſſion*, not capable of that diſtinction neither; as in Blaſphemy, Murder, Adultery, wherein the *act* is not to be diſtinguiſhed from the *exorbitancy*. Were ſuch a diſtinction allowable before God, every Tranſgreſſor might ſhew a fair acquittance, and juſtly plead [Not Guilty.] The Adulterer might ſay, he went in to his Adultereſs, *as a woman*, not *as ſhe was married to another man*; and that he humbled her *for procreation*, or *for a remedy of his concupiſcence* not *for injury to her huſband*. The Blaſphemer might ſay, What he ſpake was, *to make uſe of the faculty of ſpeech*, which God had given him, and not *to diſhonour the Almighty*. And ſo (might every

every Offender have leave, by virtue of this Diſtinction, to ſeparate his *ſinful act* from the *enormity* of it) every Sin would become a Miracle; that is, it would be an Accident, without a ſubject. If your god ſtands in need of this Logic himſelf, there is all the reaſon in the world, that (when he ſits in Judgment) he ſhould allow the benefit thereof to others. But, 3. The greateſt Doctors of your *Synod* have written, That God doth *predeſtinate* men, as well to the Means, as to the End: but the natural *act* (granting your diſtinction) is not the Cauſe of man's Damnation, as it is an *act*, but only as it is *ſin*. And therefore thoſe unfortunate wretches, whom the abſolute Pleaſure of your god hath invincibly chained to the fatal Decree of *Reprobation*, can no more abſtain from following Sin, [the *means*,] than avoid Damnation, [the woful *end*,] to which they are ſo peremptorily deſigned.

Mr. *Fatality*. We do not deſire, that you ſhould launch out any further into that unfordable Abyſs of Horror, [*the Decree of Eternal Reprobation*.] It is more for your comfort, to make your Calling and Election ſure; to get an intereſt in Jeſus Chriſt through Faith; by whoſe means the eternal Decree of Mercy may be accompliſhed to you.

Tilenus Infidelis. If the Decree of God be really ſuch, as you propound it, my endeavours would be to as little purpoſe, as your inſtruction is like to be; for, if every man be inrolled from all Eternity, in one of thoſe two *fatal books*, of *Life or Death*, it is as impoſſible to be blotted out of either, as for God to deny Himſelf. To what end then ſerves all your Importunity.

Mr. *Impertinent*. It were too great an Arrogance in us, to pry into God's Secrets. Till he gives us a Key to unlock that Cabinet, we muſt not undertake to read the Myſteries, he hath locked up in it. There are viſible marks, by which we may diſcern the *Elect* from the *Reprobate*; and thoſe we muſt reflect upon, to the making out of our Aſſurance. And, becauſe our Vocation is the next ſaving benefit, that reſults from our Election,

tion, and it is uncertain, when God will vouchſafe it to us, whether at the third, or at the ſixth, or at the ninth, or at the laſt hour of our lives; therefore every one ought to keep himſelf in readineſs, to anſwer when God knocks, and to obey when he calls.

Tilenus Infidelis. If it be ſo great an Arrogance, to pry into theſe Secrets; why do you ſo poſitively define them, and ſo peremptorily obtrude your definitions upon others? But, 2. If all men be infallibly inliſted under one of thoſe two Regiments, of *Election* or *Reprobation*, and we be not able to diſtinguiſh to which we belong, till God is pleaſed to call us, and give us our ſpecial marks; and that Vocation be not in our own power to procure; ſure it were a huge Preſumption, to attempt thus to prevent the Will of God, and anticipate the Decrees of Heaven: notwithſtanding, it is a part of our Faith, (as you define it) that we muſt needs ſtay, till that *ſaving Call* of God doth ring ſo loud in our ears, that it is impoſſible, we ſhould be deaf or diſobedient to it.

Dr. *Confidence.* None, but a *Reprobate*, would argue after this manner.

Tilenus Infidelis. If you be of that opinion, I will hear no more of your inſtructions; for I underſtand, it is one of your Tenets, that the Goſpel is preached to the greateſt part of the world, to no other end, but to aggravate their Condemnation: as it is recorded by Mr. *Calvin*, That God doth direct his Word unto ſuch, *that they may become the more deaf; and that he doth ſet his Light before them, of purpoſe, to make them the more blind.* [Inſt. III. c. xxiv. § 13.] And if this be the *infinite Wiſdom, Goodneſs*, and *Juſtice* of your god, thoſe, at whoſe ears there never arrived any intelligence of Him, are more happy, or, at leaſt, leſs miſerable, than thoſe, who are brought into ſome acquaintance with Him, and yet cannot believe, becauſe the notice they have of Him, through his own unprovoked reſtraint, is not attended with Grace neceſſary to work Belief in them.

Mr.

Mr. Impertinent. We adviſe you to betake yourſelf to your Prayers, *that theſe thoughts of your heart may be forgiven you*, and that God would put you into a better mind.

Tilenus Infidelis. I am weary of theſe abſurd Contradictions: for if the beſt Works of the Unregenerate be not only unfruitful, but hurtful, (as they are accounted by you) and it be *impoſſible to pleaſe God, without Faith*; my Prayers, in this ſtate of *Infidelity*, will rather provoke that God, you adviſe me to pray unto, than propitiate and appeaſe him.

By this you ſee, with what ſucceſs you are able to manage your plea, (according to your principles) in behalf of your god, againſt an *Infidel*. Perhaps you may come off better, in your attempt to *correct* a wicked Chriſtian: I deſire therefore, in the next place, that you would make proof of your *diſcipline* upon *Tilenus Carnalis*.

Mr. *Fatality*. Herein I ſhall make no great difficulty, if the power of Reaſon can but faſten upon your Underſtanding, or the tie of Religion upon your Conſcience, or the ſenſe of Gratitude upon your Affections. Do but reflect upon thoſe Obligations, which Almighty God hath laid upon you, in your Creation and Redemption. He hath a fair title to your beſt Obedience, by right of Dominion, in regard of that excellent nature and being, He freely conferred upon you; but a ſtronger title, (if ſtronger may be) by the right of a Purchaſe, made by no lower price than his own Blood. Theſe obligations, as common equity hath drawn them up, ſo your own ingenuity hath drawn you to ſubſcribe and ſeal them. You have been ſolemnly devoted to God, and liſted a ſworn Soldier under the banner of your Redeemer. Are you under his pay, and fight againſt his Intereſt? Do you wear his livery, and eat his proviſions, and expect his reward, and yet ſpend your time, and ſtrength, and talents, in the ſervice of his mortal Enemy? How execrable is the ſacrilege of this Ingratitude and Rebellion? Remember, it will not be long, ere the Juſtice of God ſends the trumpet of the Law, (which will be ſo much the ſhriller,

ſhriller, if it be ſounded by the hollow lungs of Death) to give your now-ſecure Conſcience a hot alarum; and when you are once awakened with the terror of thoſe dreadful Threatnings, you will be amazed at the horror of that apprehenſion, when you ſhall behold all thoſe ſwarms of Sin, you are guilty of, muſtured up in their ſeveral ranks and files, to charge and fight againſt you; for the momentary and trifling pleaſures whereof, you have ſo improvidently forfeited all the comforts of a good Conſcience, and refreſhments of the Holy Ghoſt, with your portion in Heaven, and your intereſt in God's favour; in exchange whereof, like a fooliſh merchant, you have procured nothing but the coals of eternal Vengeance, and the flames of Hell, which your ſins have thruſt wide open, ready to ſwallow up and devour you, unleſs you preſently prevent it, by an unfeigned repentance, and univerſal reformation.

Tilenus Carnalis. Sir, I beſeech you, ſuffer not your zeal to tranſport you beyond the rule of Sacred Truth, leſt, while you pretend to honour God on earth, you caſt reproach upon his Eternal Deſigns in heaven. I am jealous, *Tilenus Infidelis* hath ſo diſturbed your paſſions, that you know not where you are; for you have quite forgotten your principles, and ſeem to have loſt your Creed in your Commandments. Recollect your ſenſes, and recall your wandering fancy. Is it not one of the Articles of your Creed, That all the Good or Evil whatſoever, that happens in the world, doth come to paſs by the Immutable Decree of God, and his Effectual Ordinance? That the Firſt Cauſe doth ſo powerfully guide and impel all ſecond cauſes, and the Will of man amongſt the reſt, that they cannot poſſibly either *act* or *ſuffer*, ſooner than they do, nor in any other manner? I am ſorry, I am no more maſter of myſelf, and mine own actions, that I am ſo diveſted of my Liberty; and carry a nature about me ſo debauched, that I cannot chuſe but be carried captive under the power of thoſe ſins, that reign in me. But (my comfort is) I am aſſured, by the judgment of ſuch ſound Divines as yourſelf, that the ſecret Will of God (which pro-

cured *Judas*'s Treaſon, no leſs than *Paul*'s Converſion) hath ſo decreed it. And you know, it is not in my power, to procure a *writ* of *Ejectment*, to caſt out that ſin, which came in, and keeps poſſeſſion, by the uncontroulable Order of the Divine *Predeſtination*. I cannot get Grace, when God will not give it me; nor keep it, when He is pleaſed to take it from me. I have no *lure* to throw out, that the Dove of Heaven will vouchſafe to ſtoop unto. *The Spirit blows where he pleaſes, inſpires whom he pleaſes, retires when he pleaſes, and returns where he pleaſes.* And ſo if it comes with an intent to amend me, it will be as impoſſible to put him back, as it is now to draw him on. It were an intolerable preſumption in me, to make myſelf ſo much a taſk-maſter over the Holy Spirit, as to preſcribe him the time and hour, when he ſhall effect that work for me, whereunto I am able to contribute no more, than to mine own birth or reſurrection. I can affirm with confidence, I never was ſo much an Atheiſt, as to entertain the leaſt diſtruſtful thought of the Divine Power. When he hath been four days dead, *Lazarus* may be raiſed; and the more putrid I am, in my corruptions, the triumphs of the Divine Grace will be ſo much the more glorious, in my reſtitution: but it may be the laſt hour of the Day with me, before the *Day-ſpring* doth thus viſit me. In the mean while, to ſhew my deteſtation of that arrogant doctrine of the *Arminians*, I will not ſtrive to do the leaſt endeavour towards Piety, leſt, by attributing ſome Liberty to myſelf, I ſhould eclipſe the glory of God's Grace; which I acknowledge as well moſt *free* in her approaches, as *irreſiſtible* in her working. I confeſs, for the preſent, my ſins have brought ſuch a damp upon me, that he doth not afford me Grace to cry *Abba Father*. Nevertheleſs, I have ſometimes had ſuch heavenly motions in my heart, as could be breathed from no other, than the Spirit of the Almighty. Therefore I am now perſuaded, *nothing ſhall be able to ſeparate me from the love of God towards me, in Chriſt Jeſus.* This faith is rooted in a Rock, which all the powers of darkneſs

neſs are not able to root up; though, to your preſent apprehenſion, (for want of the fruits of Piety) it be as trees and herbs in winter. Beſides, being one of God's *Elect*, (as every one is bound to believe, according to the doctrine of the Synod) it follows, that my ſin, though ever ſo abominable, doth co-operate to my Salvation; yea, and that my pardon is ſealed already. And this, Mr. *Fatality*, you intimate yourſelf, in your exhorting me to repentance; for repentance (you know) is of no worth without faith; and faith itſelf is defective, except it believes the forgiveneſs of all ſins, paſt, and to come. However, if I be a Reprobate, (which no temptation ſhall induce me to believe, contrary to my duty, as I am inſtructed by the Synod) yet, unleſs you have a commiſſion to diſannul the Decrees of Heaven, your threatnings and exhortations cannot avail me; but may do me this diſadvantage, that they may anticipate my Hell-terrors, and torment me before the time.

Mr. *Take-o'truſt*. I like it well, you are ſo fully perſuaded of the All-ſufficiency of Divine Grace, and ſo averſe to the proud conceits of the *Arminians*. But I bewail your dangerous error in one thing, as a likely foundation of all practical miſcarriages.

Tilenus Carnalis. I beſeech you, what may that be? I ſhould be glad to have it diſcovered to me.

Mr. *Take-o'truſt*. Becauſe (as you argued very well) the Holy Spirit doth *immediately* produce repentance in the ſinner's heart, therefore you ſeem to ſet light by the *Ordinance* of the Word; and this is a dangerous error; for the Word, with threatnings and exhortations, are the *Means*, by which the Holy Ghoſt worketh, to the converſion and correction of a ſinner.

Tilenus Carnalis. When we take our principles, without any examination, upon the credit of our admired Authors, we are apt to embrace their contradictions, as points of Faith, and their abſurdities, as parts of our Belief. And ſo it hath happened to yourſelf; for obſerve, that manner of working only

is

is called *immediate*, wherein no Means concur. Now, if the repentance and converſion of a ſinner be attributed to the *immediate* working of the Holy Ghoſt, it implies a contradiction to ſay, that exhortations and threatnings are the *Means* thereof. Beſides, the very eſſence of an inſtrument is placed in the fitneſs it hath, for the uſe to which it is deſigned: ſo a *knife* is a *knife* in that reſpect only, that it has an aptitude to cut; an *eye* is therefore an *eye*, becauſe it is apt to ſee. So every *inſtrument* hath a ſuitable fitneſs to that office, for which it is deſigned; and therein lies its ſubſerviency to the principal efficient.

Mr. *Take-o'truſt.* By this very reaſon, I conclude the *miniſtry* of the Word to be the Means and Inſtrument of the ſinner's converſion and repentance; for it is moſt apt to inform his underſtanding of his duty, and to quicken his will and affections to follow it.

Tilenus Carnalis. Sir, you are much miſtaken: indeed, if that would ſerve the turn, there are excellent arguments to work upon a reaſonable creature: but this is the very thing, that the *Arminians* plead for. Our Synod teaches us otherwiſe; namely, that the converſion of a ſinner cannot be wrought, but by an impreſſion of Grace, that is *irreſiſtible*, to which effect the *miniſtry* of the Word (as exhortations and commands, promiſes and threatnings) can no more avail, than to the raiſing of the dead, or the creation of the world.

Mr. *Impertinent.* We read, at the raiſing up of *Lazarus*, and the creation of the world, that God *ſpake the word*, and it was done. Gen. i. 3—6. John xi. 43.

Tilenus Carnalis. The Word, that produced thoſe effects, was not the Word of Exhortation, but the Word of his Power, Heb. i. 3. And as there could be no *reſiſtance* made againſt that Power, exerted and put forth for that *creation* and *reſurrection*; ſo your Synod teach us to believe, that that Power, which effects the converſion of a ſinner, is equally *irreſiſtible*. But that the *miniſtry* of the Word hath no ſuch power, appears too manifeſtly in the frequent fruſtration of it. This, therefore, having

having no aptitude to ſuch an uſe or office, (which nothing but an *irreſiſtible* force can accompliſh) it can, with no propriety of ſpeech, be ſaid to be the *means* and *inſtrumen* thereof.

[*To be continued.*] 193

The LIFE *of* MARTIN LUTHER.

Written originally in German, *by* John Daniel Hernnſchmid.

[CHAP. VI. CONTINUED *from p.* 127.]

11. THE next day, thoſe of the Imperial Senators, being preſent, *Luther* bringing with him a Notary and witneſſes, proteſted, that he was ready then and there, or at any other time and place, to give an account of whatever he had taught: and that if the Legate did not think well of this, he was willing to anſwer in writing any objections he ſhould make, and to hear thereon the judgment and deciſion, of the Univerſities of *Baſil*, *Friburg*, *Lovain*, and *Paris*. The Cardinal anſwered, "This Proteſtation was needleſs; for he would compoſe the thing in a fatherly and friendly manner." Meantime he urged *Luther* to recant, not giving him time to make any anſwer, till one of his friends deſired he might have leave to ſpeak, and recite his anſwer without interruption. In the end he gained nothing more, than that he might bring his anſwer in writing. But when he did, the Legate rejected it; ſtrongly preſſing him to recant: upon his refuſing which, he ſaid, "Go, and ſee me no more, unleſs "you will comply."

12. Notwithſtanding this, *Luther* wrote to the Cardinal again, intreating him to proceed with the tenderneſs of a Father, and declaring, that he would for the time to come, ſay nothing about Indulgences, provided the ſame rule might be obſerved by his adverſaries as well as himſelf. He received no other anſwer, than fair words. Upon which, by the advice of his friends, he

compoſed

compoſed, "an appeal from the Pope miſinformed, to the "Pope when he ſhould be better informed." And this he procured to be affixt two days after he left the town, to the Cathedral Church, in the preſence of Notaries and Witneſſes. And the 20th of *October* very early in the Morning, mounted a horſe which his friends had procured, though without either Boots, Spurs or Breeches, he left *Augſburg*, and rode 48 miles that day.

13. From *Augſburg* he wrote to *Philip Melanchon* thus. "There is nothing new or ſtrange here, only that the City is full of talk concerning me, and all men deſire to ſee the Heroſtratus, who has thus ſet the Church on fire. Do you go on, and play the man, in training up the youth, in ſolid and uſeful knowledge. I am going, if it ſo pleaſe the Lord, to be offered up for you and them. I had rather periſh, and loſe even your Converſation for ever, than retract any Part of the Truth I have taught.

"Italy lies in Egyptian Darkneſs, Darkneſs that may be felt. So ignorant are they all of Chriſt, and the things of Chriſt. Yet theſe are they who are Lords of our Faith and Practice. Thus is the wrath of God fulfilled upon us, which ſaith, "I will give them Children for Princes, and Women ſhall rule over them."

14. Being returned to *Wirtemberg*, he immediately reſumed both his preaching and reading Public Lectures. But he was minded ſoon to remove to ſome other Country, leſt the Elector ſhould come into trouble on his account: till the Elector himſelf ſent him expreſs orders not to remove from *Wirtemburgh*. "I then determined, ſaid he, by the advice of my freinds, to appeal to the Council which was ſhortly to meet: though ſtill reſigning my will to the will of God, and being reſolved, that if I had a thouſand lives, I would loſe them all rather than retract the leaſt Point of the Faith once delivered to the Saints." By all which it appears, that God was ſtill ſecretly carrying on the great Work of reformation, and delivering his ſervant more and more under various trials, from all fearfulneſs, into the Boldneſs of Faith.

15. When

15. When *Luther* was gone, the Cardinal wrote to the Elector, relating what had paſt, after his own manner, and concluding in theſe words: "Let your Lordſhip know, that this ſo grievous and peſtilent buſineſs, cannot be ſuffered long. For they will ſurely reſume the Cauſe, and proſecute it at *Rome*, when I have waſhed my hands of it, and have ſent an account of theſe ſhifts and tricks to our moſt Holy Father." He added ſome things with his own hand, and this among the reſt, "Let not "your Highneſs, for one inſignificant Monk, ſtain both the "glory of your Anceſtors, and your own." The Elector immediately ſent this to one of his Miniſters, ſtill at *Augſburg*, with Orders to move the Emperor, that *Luther*'s cauſe might be examined in *Germany*, by more fair and impartial judges.

CHAP. VII.

Of his Diſputation at Leipſig, *and Appearance at* Worms.

1. IN the courſe of theſe trials, *Luther* gained much ſtrength, and became as it were a new man. He was more and more confirmed in all the Truths of God, which he had learned and taught. Thoſe which he afterwards taught, are no otherwiſe to be conſidered, than as Concluſions built on the foundation laid before, as he was led on by various occaſions, and as his mind was gradually enlightened with the Knowledge of God.

2. In the beginning of the year 1519, the Court of *Rome* ſpared no endeavours, to ſtir up the Elector againſt him. To this end the Pope wrote to *Pfeffinger*, his Miniſter, and ſent his own Chamberlain, *Charles Miltitius*: the ſum of whoſe Negociation was: 1. That the People were perverted from the truth, with regard to Indulgences: 2. That this was done by *Luther*. 3. Though the occaſion was given by *Tezel*, 4. And the Archbiſhop of *Mentz*: 5. In which *Tezel* had gone too far. Thus he

he granted ſome points, in order to gain others. And indeed, uſed *Tezel* ſo roughly, that through grief and vexation, he fell into an illneſs which ended in his Death. *Luther* himſelf converſed with *Miltitius* at *Altenberg*, and was received by him with great humanity. It was agreed between them, That *Miltitius* would undertake to give a fair account of all that had paſſed to the Pope: that all diſputes ſhould be ſtopped, and the Cauſe referred to ſome Learned Biſhop in *Germany*; and that he ſhould deliver to *Luther* in writing, the Articles which he thought ought to be retracted.

3. On the 9th of *January*, the Elector wrote to *Miltitius*, "That he did not at all concern himſelf with the merits of the "cauſe, nor ever had done, as he had ordered to be ſignified "to Dr. *Luther* himſelf." Whence it appears, That although, on the one hand, God ſo far made uſe of the Elector, as not to ſuffer *Luther* to be deſtroyed, (and thus far he patronized him, particularly this year, when upon the death of the Emperor *Maximilian*, he was made Vicar of the Empire) yet on the other, *Luther* could not truſt in him alone, nor have any firm dependence upon him; ſo that he muſt many times utterly have fainted, had he not had a ſure confidence in God.

4. On the 4th of *July* this year, began the celebrated diſputation on Free-will at *Leipſig*, between *John Eccius*, and *Andrew Caroloſtadius*. It continued eight days. *Eccius* being a ſubtle and ready diſputant, and having both the Students and Courtiers on his ſide, ſeemed to have much the better of the argument, and gained general applauſe. Yet in the concluſion he ſaid, He was of the ſame mind with *Caroloſtadius*, and gave up many of the points in queſtion. *Luther*, who came only to accompany his friend, without any thought of diſputing, finding how much the Truth ſuffered, and *Eccius* triumphed, conſented to diſpute with him himſelf the next Week: in the courſe of which it was obſerved, that *Eccius* would not ſay one word on the head of Indulgences: and that the Primacy of the Biſhop of *Rome*, was now firſt brought into queſtion. They ſpoke likewiſe of Councils,

Councils, which *Luther* plainly ſhewed, might err, and had erred. In the cloſe, *Eccius* acknowledged, " That, in moſt " of thoſe points, *Luther* and he were of the ſame judgment. " Only, in what related to the Biſhop of *Rome*, he was con- " ſtrained to diſſent from him."

5. *Peter Moſellanus*, then Profeſſor of Greek at *Leipſig*, who was preſent at theſe Diſputations, deſcribes him thus: " *Martin* " *Luther* is of a middle Stature, of a thin habit of body, ex- " hauſted both by cares and ſtudy; ſo that one, who is near " him, may almoſt tell all his bones. His Voice is clear and " ſhrill. He has a wonderful Knowledge of Scripture, having " it all, as it were, at his fingers' ends. Nor does he ever want " Matter of Diſcourſe, having an immenſe treaſure, both of " thoughts and words. Perhaps he has not always ſo correct a " Judgment, or knowledge how to uſe them. In his Life " and Manners, he is courteous and eaſy, having nothing Sto- " ical, nothing ſupercilious. He is chearful, and yet ſevere: " at all times, and in all places, he has an Air of Satisfaction " on his Countenance. Yet, in reproving, he is ſomewhat " more haſty, and more biting, than becomes the Character of " a Divine." He adds, " The Victory is claimed by both " Parties. *Eccius* triumphs, wherever he comes. *Luther* has " leſs Applauſe, both becauſe wiſe and judicious men are " ſcarce, and becauſe he ſpeaks modeſtly of himſelf. Yet, you " would not believe how much men's Spirits are ſoftened to- " wards him, ſince he came to this place. Even the Arch- " biſhop of *Triers*, whom the Pope has appointed to re- " examine his Cauſe, has no ſort of Ill-will towards him."

6. In theſe Exerciſes, he ſpent the year 1519, while the Elector of *Saxony* was Vicar of the Empire; under whom it pleaſed God to give him a little reſt, that he might gather ſtrength againſt ſharper trials, which were at hand. For *Charles* V. being now elected Emperor, the *Italians* ſoon moved him to put a ſtop to *Luther*'s Hereſy. *Luther*, on the other hand, beſought him, in a Letter wrote *January* 15, 1520, " That " he

" he would deign to receive not him, but the Cauſe of Truth, " under the ſhadow of his wings; and to protect him, only till " his Cauſe was fairly heard, and it was examined, Whether " he was in the right, or the wrong; that he deſired this one " thing, That, whether the Doctrine were true or falſe, it " might not be condemned, unheard." About this time, the Biſhop of *Meiſſen* publiſhed a Decree, prohibiting *Luther's* Sermon on the Lord's Supper; becauſe he had " wiſhed there- " in, That a General Council would order it to be adminiſtered " to the People, as well as the Prieſts, in both kinds." *Luther* preſently anſwered this: and here began the Controverſy, concerning communicating it in both kinds.

7. He wrote alſo to the Pope, on *September* 16, declaring to him at large, the wickedneſs of his Clergy; but ſtill with the utmoſt Reſpect for the Pope himſelf, whom he addreſſes in theſe words. " In the mean time, You, *Leo*, ſit, as a Lamb " in the midſt of Wolves; like *Daniel*, You dwell in a den of " Lions; or with *Ezekiel*, among Scorpions. What can You, " who are alone, oppoſe to theſe Monſters? Add to you three " or four Cardinals of Learning and Piety. Yet, what are " theſe among ſo many? You would all periſh by Poiſon, " before You could reſolve upon any effectual Remedy." But his Adverſaries were continually puſhing him farther and farther, in his oppoſition to the Papacy itſelf; till, on the 14th of *July*, a Bull came out, declaring his Doctrines to be Heretical. He immediately publiſhed a ſhort Anſwer to this, together with an Appeal to a General Council. And when all his Books, without diſtinction, were burnt in many Places, to ſhew that he was now freed from all fear of the Papal Authority; he gathered all the Books of Papal Decrees, and publicly burnt them, without the walls of *Wirtemburg*. He now likewiſe fell ſtrait on the Pope himſelf, and openly declared him to be the Great Antichriſt.

8. In the mean time, his Enemies prevailed ſo far, that the Emperor, by his Letters of the 6th of *March*, commanded him

to appear before the Diet at *Worms*, within one and twenty days. He set out without delay. Many of his friends met him on the road, and earnestly advised him to turn back; seeing he could not be insensible, that, if he came to *Worms*, his life would be in the utmost danger. His reply to them was, "I "am called thither: therefore I am resolved to enter *Worms* "in the Name of the Lord Jesus Christ. Yea, though I knew, "there were as many Devils in my way, as there are Tiles on "all the Houses in the City." He came thither, *April* 16. The next day, he was ordered to appear in the Diet, at Four in the Afternoon; whither Two of the Emperor's Retinue were sent, to conduct him safe. They were obliged to bring him a private way, because of the multitude of people. And yet he could not be hid: many ran up into the Balconies, and many pressed after, with such violence, that they could hardly be restrained, even by force, from coming with him into the Court.

9. Here it was demanded of him, First, Whether he acknowledged all those Books to be His, a Catalogue of which was read to him? Secondly, Whether he would defend or retract them? He replied, "This being a point of the utmost "Concern, he desired time to consider, What Answer he "should give?" Which was granted, till the next day, at the same hour. As he returned, first one, and then another, of the Princes, bad him "Be bold, and play the man; and "not fear those, who could only kill the body, and, after that, "had nothing more, which they could do." The next day, he replied, 1. "That all those Books were His, both written "and published by Him: 2. That he desired, it might be ob"served, They were of three kinds; some of them treating "simply and plainly, concerning Faith and Good Works; so "that his very Adversaries confessed, They were harmless, "nay, useful for all Christians: that he could not retract any "of these, without manifest Impiety: that others were wrote "against the Papists, as having, both by their Doctrines and

"Lives,

" Lives, laid waſte the Chriſtian Church; if, therefore, he " ſhould retract theſe, it would be ſtrengthening their Tyran- " ny, and opening a wider Door to all their Corruptions, than " ever: that he had wrote a third ſort of Books, againſt Pri- " vate men, who defended the Tyranny and Doctrines of the " Pope. And in theſe," ſaid he, " I confeſs, I have uſed " more Sharpneſs, than became either my Religion or Profeſ- " ſion. And yet, neither can I retract theſe; becauſe, were " I to do this, that Tyranny and Impiety would reign, and " rage more againſt the people of God, than ever it did be- " fore." To what had been objected, concerning his cauſing Diſturbances and Diſſentions, he anſwers, " I ſuppoſe, it is " plain, from what I have already obſerved, That I have ſuf- " ficiently weighed the Parties and Diſſentions, which my " Doctrine has occaſioned in the world; of which I was yeſter- " day admoniſhed. Truly, it is a moſt comfortable thing to me, to " ſee Parties and Diſſentions, occaſioned by the Word of God. " This is, and muſt be, the conſequence of it. For our Lord " ſays, I came, not to ſend Peace, but a Sword. And we are " to conſider, that our God is wonderful and terrible in his " Counſels, leſt, peradventure, what he is now doing upon " earth, if we ſet out with condemning the Word of God, " ſhould turn to an intolerable Flood of Evils."

10. After this, the Orator of the Empire requiring him to give a plain and direct anſwer, he replied, " Seeing then your " moſt Serene Majeſty, and your Lordſhips, require a direct " Anſwer, I give it thus: Unleſs I am convinced, either by " Teſtimonies of Scripture, or by evident Reaſon, (for I can- " not build my faith either upon Popes, or Councils alone, " ſince theſe have often erred, and contradicted one another) " I am conquered by the Scriptures, to which I have referred; " and my Conſcience is bound by the Word of God. I nei- " ther can, nor will retract any thing, ſeeing I may not act " contrary to my Conſcience." He added theſe German words,

words, " Hier ſtehe ich: ich kan nicht anders: Gott helfe " mir! Amen." That is, " Here I ſtand: I can do no other- " wiſe: God help me! Amen."

11. After they had conſidered his Anſwer, the Orator again began urging him to recant. *Luther* beſought them, that he might not be conſtrained to do any thing contrary to his Conſcience; that he had anſwered directly, and had nothing more to ſay, than what he had ſaid already; that, unleſs his Adverſaries would confute his Errors, as they ſtiled them, by ſolid Arguments drawn from Scripture, he could not eſcape out of the toils. As he withdrew, a great part of the *Spaniards* perſued him with ſcoffs, and jeers, and a loud laughter.

12. The Emperor afterwards, having aſſembled the Princes, Electors, and other Orders of the Empire, wrote to them to this effect, " That, ſince *Luther* would not depart one hair's " breadth from his Errors, it was now his Duty to aſſiſt the " Holy See, and to baniſh him and all his followers out of the " Empire: yet, that he would not violate the faith, he had " given him, but would take care, that he ſhould return ſafe " to the place, from which he came."

God gave *Luther* great Conſtancy in theſe trials; even when he was ſtrongly ſollicited by thoſe, who ſeemed to act from a real principle of Friendſhip. Among theſe was the Archbiſhop of *Triers*, who, with many other Princes and Nobles, exhorted and preſſed him by all manner of motives, drawn from Conſcience, Intereſt, Danger, the Public Good, and his own, to yield, at leaſt, in ſome things. *Luther* returned them his moſt humble thanks, for taking ſo much pains with ſo inconſiderable a perſon: but ſtill he could not be removed from the Truth of the Goſpel. He was ready, he ſaid, to lay down his Life; but not to revoke the plain Word of God. In this he muſt obey God, rather than man.

13. The Archbiſhop laboured nevertheleſs, both by himſelf and others, to induce him ſimply and abſolutely to ſubmit his Writings to the Judgment of the States of the Empire. He

replied,

replied, " He would willingly do this, if they would ground " their judgment on the Scriptures only: otherwiſe not; ſince " God had ſaid, Truſt not in Princes, nor in any Child of man, " for there is no help in them."

In his laſt Conference with him, the Archbiſhop referred it to *Luther* himſelf, "What Methods could now be taken?" He anſwered, " He could recommend no better Method to " his Highneſs, than that of *Gamaliel*; If this Counſel or " Work be of men, it will come to nought; but if it be of " God, ye cannot overthrow it." At length, the Official was ordered to give him notice, That ſeeing, after ſo many admonitions, he ſtill refuſed to return to the Unity of the Church, it remained, that the Emperor ſhould execute his Office: but that he might return from whence he came, within one and twenty days, under the Safe-conduct, which had been given him. He replied, " As it pleaſeth the Lord, ſo it is " done; bleſſed be the name of the Lord!" Adding, " That " he returned his beſt thanks to the Emperor, and all the " States, for ſo mild and patient a Hearing; that he deſired " nothing, but a Reformation of Faith and Practice, according " to the Scripture Standard; that he was ready to ſuffer all " things, for their ſakes; to go through Honour or Diſhonour, " Life or Death, reſerving to himſelf nothing at all, but a Li- " berty to confeſs, and teſtify the Word of God."

14. He left *Worms* on the 26th of *April*. And quickly after, the Emperor publiſhed his Decree of Baniſhment againſt him, drawn up by *Aleander*, the Pope's Legate: in which it is affirmed, " That his Writings breathe nothing, but matter of " Seditions, Wars, Diſcords, Slaughters, Rapines, and the " Downfall of the Chriſtian Faith." The Preamble concludes with theſe words, " Not to recount, for brevity's ſake, the " other innumerable Villainies of *Luther*, it is manifeſt, that " this One, not Man, but rather Devil, cloathed in a Human " Shape, and a Friar's Cowl, has gathered into one Lernæan " Lake, the damned and obſolete Hereſies of abundance of " Heretics; and has alſo invented many new ones, under pre-

" tence

" tence of preaching Faith, which he therefore inculcates " upon all, that he may undermine and deſtroy the true Faith, " and overturn the whole Church, and root up all Evangelical " Peace and Charity."

15. With regard to this whole tranſaction at *Worms*, it has been juſtly obſerved, That it is an illuſtrious precedent, worthy to be remembered and admired in all ages. On the one hand, we may well admire, that the Emperor, the Princes, and Nobles of the Empire, ſhould admit into their Aſſembly, and ſo mildly and patiently hear, a poor Monk, and one ſo ſolemnly condemned by the Pope; and keep his Safe-conduct inviolate, although ſo many were preſſing them to diſpatch him at once, although, at this time, he had not one Patron among them, except the Elector of *Saxony*; nor did he dare openly to defend him, or to make *Luther*'s Cauſe his own. On the other hand, we cannot but wonder at *Luther*'s Preſence of Mind, his Readineſs in refuting his Adverſaries, and his invincible Conſtancy in profeſſing the Truth, in the face of all thoſe powerful Adverſaries.

16. In his return from *Worms*, he was ſeized on the road by a party of Horſemen, and violently carried away to a Caſtle, ſituated at a diſtance from all public roads. Here he wanted nothing, but was wholly concealed, both from Friends and Enemies. It was afterwards known, that this was done by the order of the Elector of *Saxony*; who judged, it would be impoſſible to ſave his Life, unleſs he was hid, till the violence of the ſtorm was overpaſt.

[*To be continued.*] 210

LETTERS.

LETTERS.

I add here a ſhort Letter from an Iſraelite indeed, whoſe race was ſoon run. The ſucceeding Letter from his Siſter breathes the ſame Spirit of deep, unaffected Piety. She likewiſe was removed early to a better world.

LETTER XX.

From the Rev. Mr. C. Kinchin.

Dumfries, May 2, 1738.

Rev. and Dear Sir,

MY Lord and my God has made his Servant a Miniſter of the Goſpel of his Son. He has committed to my Care many immortal Souls. And I am but a little Child. I know not how to go out, or come in. And I am amidſt his people, which he has intruſted me with, a worldly-minded and refractory People. Pray therefore earneſtly for me, that God would give his weak Servant an underſtanding heart, to lead and inſtruct his People, that I may diſcern between Good and Bad: for who is able to walk diſcreetly and uprightly, before ſuch a People?

I beg the Prayers and Directions of my Friends, how to behave towards a People of ſuch tempers.

My Siſter is much mended in health. She has received much benefit from you under God, as to her Spiritual Concerns. Pray, write ſpeedily to

Your ſincere Friend and Servant,

C. KINCHIN.

LET-

LETTER XXI.

From Miſs M. Kinchin.

May 10, 1738.

YOU have been, I hope, an inſtrument under God, of reclaiming me. I certainly was in a very unhappy ſtate when you was here; I was grown very ſlack and remiſs. Some time after you was gone, I thought, I felt the good effects of your Prayers. I beg you would continue to pray earneſtly for me, who am ſcarce able to pray for myſelf. You may ſuppoſe, the Devil is very buſy, when he thinks he is going to loſe a Soul. "Poſſeſs me, Thou who haſt the right, as Lord and "Maker of the whole!" Amen. O my God, take full Poſſeſſion of me. God will recompenſe you, for your Prayers and kind Offices. May my Good God pour down the choiceſt of his Bleſſings upon you, your Mother, Brothers, and Siſters, and give us all Grace, to ſtrive and ſtruggle againſt our ſins, and grant, we may ſo run, as to obtain. Amen. For, till we are ſtruggling with all our might, we are not in a happy ſtate. Well might St. *Paul* ſay, Fight the good Fight, and lay hold on Eternal Life. I verily think, your heart will ſay, Amen. Let us ſtrive with all our might; the Devil is exerting his power; and he is a powerful Adverſary. But let us not faint, or grow weary, O our God; let us go forth in the Strength of our Lord Jeſus, and he is overcome. I ſpeak, as if I had Faith; but alas! I fear, I am ſinking again. What ſhall I do? Whither ſhall I fly, but to Thee, O my God? O my Dear God, be graciouſly pleaſed to look down on thy afflicted Servant, with an eye of Compaſſion. I am a miſerable wretch, and deſerve nothing but thy Wrath. Yet, for Chriſt's ſake, do Thou return again, and refreſh me.

I beg you to join with me, in praying God to ſhew forth his Power in me. What a frail Creature am I! I am afraid, I am ſorely afraid, of falling back. What ſhall I do? What ſhall I do? O pray, I may put my whole Truſt in God, who

is able and willing to help me, if I am not wanting to myself. But there is my fear. May God aſſiſt you, in praying for me, and hear for you the poor, imperfect Prayers of his unworthy Servant,

M. KINCHIN.

Dare any one ſay, this Soul was in a ſtate of Damnation? Doubts and Fears then are not inconſiſtent with true Faith.

LETTER XXII.

From the Rev. Mr. George Whitefield.

Wrote at Sea, dated at Philadelphia, Nov. 8, 1739.

Honoured and Dear Sir,

GOD has been pleaſed to ſend us a comfortable Paſſage. The Orphan-Houſe Accounts come right, within Ten Pounds. I have had great aſſurances given me, that it will be a Pietas Georgienſis, equally remarkable with the Pietas Hallenſis.

I am almoſt perſuaded, that what was to be done by Dean *Perkly* elſewhere, God's mighty Hand will bring to paſs in *Georgia*. I ſhall continue there above ſix Months. If Mr. *Hutchings* would come to ſupply my place, I would keep the Parſonage of *Savannah*. Otherwiſe, I will reſign all but the Orphan-Houſe.

God has been pleaſed to ſend me great inward trials; but uncommon enlargements have followed afterwards. I have read *Guiſe* and *Doddridge* on the Evangeliſts, and wrote to both. The former I think excellent; the latter, ingenious, elaborate, but too ſuperficial.—*Neal*'s Lives of the Puritans have been of uſe. I think, they held the Truth, as it is in Jeſus. The Quakers have ſet us an example of patient, reſolute Suffering, as the beſt means to weary our Enemies. I want the Lives of *Luther* and *Calvin*, to get ſome ſhort Account of the Hiſtory of the Reformation.

At

At my return, I truſt I ſhall open my mouth, and ſpeak boldly, as I ought to ſpeak. The Account of my Infant Years was wrote by the Will of God. Pray, let it be publiſhed, without any material Diminution or Addition. He, that hideth his ſins, ſhall not proſper. My Letter to the Religious Societies I give for the Schools at *Briſtol*. The Lord proſper that Work of your hands upon you. I have wrote to the Biſhop of *Glouceſter*, and have delivered my Soul, by meekly telling him of his Faults. God has made my pen the pen of a ready Writer. I long to hear, how Affairs go on in *England*. Are you yet the Lord's Priſoner? If they make any Laws whatſoever, I truſt, notwithſtanding, I ſhall preach with all boldneſs. Oh, Dear Sir, pray publicly, as well as in private, for your unworthy, loving Servant,

G. W.

I recommend this Letter (which, I preſume, is not publiſhed in the late Collection) to the conſideration of Mr. *Rowland Hill*. It ſeems, Mr. *Whitefield* was juſt now warping towards Calviniſm, which all the Oxford Methodiſts utterly abhorred.

I beg leave to inſert here a Letter of Mr. *Cennick*'s, (although ſome parts of it are exceeding ſtrange) to ſhew what ſpirit he was of, before he was converted to Calviniſm.

LETTER XXIII.

From Mr. J. Cennick.

Briſtol, Sept. 12, 1739.

My Dear Brother,

FAR be it from me, to attribute the Convictions of Sin (the Work of the Holy Ghoſt) to Beelzebub! No; neither do I ſay, that thoſe ſtrong Wreſtlings are of God only. I thought, you had underſtood my Opinion better, touching this

this Matter. I believe, That before a Soul is converted to God, the Spirit of Rebellion is in every one, that is born into the world; and while Satan armed keepeth his hold, the man enjoys a kind of Peace. Mean time, the Holy Ghoſt is offering a better Peace, according to that Scripture, " Behold, I " ſtand at the door, and knock," &c. Now, after the Word of the Moſt High has touched the heart, I think the Serpent is ſeeking to root it up, or choke the Seed: but as the Spirit of God has gained entrance, he rageth with all his might; and, as far as he hath power, troubleth the ſoul with the Juſtice of God, with fear of having paſſed the Day of Grace, or having ſinned too greatly to be forgiven, in order to make them deſpair. Hence ariſeth a fierce combat in the inward parts, ſo that the weaker part of man, the Body, is overcome, and thoſe Cries and Convulſions follow.

On Monday Evening, I was preaching at the School on the Forgiveneſs of Sins, when two Perſons (who, the Night before, had laughed at others) cried out with a loud and bitter cry. So did many more, in a little time. Indeed, it ſeemed, that the Devil, and much of the Powers of Darkneſs, were come among us. My mouth was ſtopped, and my ears heard ſcarce any thing, but ſuch terrifying Cries, as would have made any one's knees tremble! Only judge. It was pitch dark; it rained much; and the Wind blew vehemently. Large Flaſhes of Lightning, and loud Claps of Thunder, mixt with the Screams of frightened Parents, and the Exclamations of nine diſtreſſed Souls! The Hurry and Confuſion, cauſed hereby, cannot be expreſſed. The whole place ſeemed to me to reſemble nothing, but the Habitation of Apoſtate Spirits; many raving up and down, crying, " The Devil will have me! I " am his Servant! I am damned! My Sins can never be " pardoned! I am gone, gone for ever!" A young man (in ſuch Horrors, that ſeven or eight could not hold him) ſtill roared, like a Dragon, " Ten thouſand Devils, millions, mil- " lions of Devils are about me!" This continued three hours.

One

One cried out, " That fearful Thunder is raiſed by the Devil: " in this Storm he will bear me to Hell!" O what a Power reigned amongſt us! Some cried out with a hollow voice, " Mr. *Cennick!* Bring Mr. *Cennick!*" I came to all, that deſired me. They then ſpurned with all their ſtrength, grinding their teeth, and expreſſing all the Fury, that heart can conceive. Indeed, their ſtaring eyes, and ſwelled faces, ſo amazed others, that they cried out almoſt as loud, as they who were tormented. I have viſited ſeveral ſince, who told me, their Senſes were taken away; but when I drew near, they ſaid, they felt freſh Rage, longing to tear me to pieces! I never ſaw the like, nor even the ſhadow of it before. Yet, I can ſay, I was not in the leaſt afraid, as I knew God was on our ſide. My Judgment is as my Dear Brother's; my Heart as thy Heart! Do what ſeemeth good in thine eyes: I will be ready to ſerve and honour you, as my Brother in the Lord, and as a Shepherd of the Flock of Jeſus. I beg, you will give my ſincere Love to all the Church of God; and let them know, that I am of their Family, though but young, weak, and unworthy.

Peace be ever your Reward; and Glory, not yet revealed, be your Portion for ever! Adieu!

J. CENNICK.

LETTER XXIV.

From the Rev. Mr. B. Ingham.

Oſſet, Sept. 14, 1739.

My Dear Brother,

WAIT the Lord's Leiſure, and be ſtill: his Time is the beſt Time, " Be ſtrong, and he ſhall comfort thine " heart; and put thou thy Truſt in the Lord."

I ſhall be very glad to ſee you, when the Lord pleaſes, that we ſhall meet together, O that we may do and ſuffer his Will,

Will, in all things. It is following our own Wills, that creates us Trouble and Confuſion.

All your Oppoſition will work together for good. The more the Clergy oppoſe the Truth, the more it will prevail. Their Preaching againſt us, and our Doctrine, excites a Curioſity in people to hear us, and to ſee if theſe things be true; whereby many have their eyes opened. If this Work is of God, it cannot be overthrown; if it be of Men, I wiſh it may ſpeedily. We have nothing to do, but to follow our Leader. O that He may direct all our ways aright!

I ſay very little about the Clergy in public; I preach the Truth of the Goſpel, according to the Light the Lord has given me into it; and leave it to the Lord to bleſs it, as he pleaſes. I take no notice of Lies and Calumnies, unleſs I am aſked, whether or no they are true. It is endleſs, to anſwer all that is ſaid. Our Saviour ſays, Let them alone. He is concerned for the welfare of his Church: let us, therefore, depend upon Him; and let us mind what He ſays to us, in his Holy Word. Let us love our Enemies, and pray for them; and let us love one another; and thereby ſhall all men know, that we are his true Diſciples. We muſt be hated in this World; let us, therefore, take great care to ſecure ourſelves an Inheritance in the next.

BENJAMIN INGHAM.

LETTER XXV.

From the ſame.

Oſſet, Sept. 20, 1740.

My Dear Brother,

I Have not heard any thing of you, this long time. As to myſelf, I am exceeding happy. The Lord Jeſus, my dear Redeemer, is abundantly gracious and bountiful towards me. I have, and do daily taſte of his Goodneſs. I am aſhamed before

fore him; I am ſo very unworthy, and he is ſo very kind and merciful. My heart melts within me, at the thoughts of Him. He is all Love. I am a ſinful, helpleſs Worm.

In *Yorkſhire*, the Lord ſtill keeps carrying on his own Work. Many Souls are truly awakened: ſome have obtained Mercy. The Enemies are engaged againſt us, but the Lord is our Helper. We have great Peace, and Love, and Unity, amongſt ourſelves. We have no Differences, no Diviſions, no Diſputings. May He, who is the Giver of every good and perfect Gift, grant us always to be like minded; and may we, and all our Friends, grow in Grace, and increaſe in Love towards one another, that by this mark all men may know, that we belong to Chriſt. I remain your affectionate, though unworthy, Brother,

B. INGHAM.

LETTER XXVI.

From the Rev. Mr. John Whitelamb.

Mr. *Whitelamb* was my Pupil. He married one of my Siſters, and ſucceeded my Father at *Wroote*.

June 11, 1742.

Dear Brother,

I Saw you at *Epworth*, on *Tueſday* Evening. Fain would I have ſpoken to you, but that I am quite at a loſs how to addreſs, or behave. Your way of thinking is ſo extraordinary, that your Preſence creates an Awe, as if you were an inhabitant of another World.

God grant you, and your Followers, may always have entire Liberty of Conſcience. Will not you allow others the ſame? Indeed, I cannot think as you do, any more than I can help honouring and loving you.

Dear Sir, will you credit me? I retain the higheſt Veneration and Affection for you. The ſight of you moves me ſtrangely.

ſtrangely. My heart overflows with Gratitude. I feel, in a higher degree, all that Tenderneſs, and Yearning of Bowels, with which I am affected towards every branch of Mr. *Weſley*'s Family. I cannot refrain from Tears, when I reflect, This is the Man, who at *Oxford* was more than a Father to me; this is he, whom I have there heard expound, or diſpute publicly, or preach at St. *Mary*'s, with ſuch Applauſe; and O that I ſhould ever add, whom I have lately heard preach at *Epworth!* (on my Father's Tomb-Stone!)

I am quite forgot. None of the Family ever honours me with a Line! Have I been ungrateful? I appeal to Siſter *Patty*; I appeal to Mr. *Elliſon*, whether I have, or no. I have been paſſionate, fickle, a Fool; but I hope, I ſhall never be *ungrateful.*

Dear Sir, is it in my power, to ſerve, or oblige you any way? Glad I ſhould be, that you would make uſe of me. God open all our eyes, and lead us into Truth, whatever it be.

JOHN WHITELAMB.

From the ſame, to the Rev. Mr. Charles Weſley.

Wroote, Sept. 2, 1742.

Dear Brother,

I Muſt make bold to give you that Title. I was informed, that you have entertained ſo hard an Opinion of me, as ſcarcely to hear me named with Patience. This made me fear, the Sight of me would not be agreeable. However, I have ventured to write, leſt I ſhould confirm that opinion, by a behaviour, that ſeems to ſhew Neglect and Ingratitude.

It is probably not in my power, to alter your Sentiments of me. However, there is a Day, which you and I expect, when it will appear, that *J. Whitelamb* was never either ungrateful, or vicious; though, by the Heat of youthful Blood, and

and want of Experience in the World, he has been betrayed into very great Follies.

I had the happineſs and honour (for indeed I account it both) of ſeeing, and converſing with my Brother *John*, when he was laſt over. He behaved to me truly like himſelf. I found in him, what I have always experienced heretofore, the Gentleman, the Friend, the Brother, the Chriſtian.

Dear Sir, command me any thing, whereby I can ſhew my Regard to you, or the Family; provided Conſcience be not concerned. Alas! that I ſhould be forced to diſtinguiſh Mr. *Weſley*, from the Preacher! My Brother *John* demanded my Pulpit. By the authority of a Tutor, and one to whom I have ſo great Obligations, he has the diſpoſal of whatever is mine. However, I find, by the Outcry it cauſed, that it gives very great Offence. I know not what meaſures may be taken againſt me, this Triennial Viſitation; nor am I ſo ſolicitous about it, as I am uneaſy, that the Intereſt of Religion, and the Public Peace, ſhould, in the leaſt, ſuffer by my means.

For, to be frank, I cannot but look upon your Doctrines, as of ill Conſequence. Conſequence, I ſay; for, take them nakedly, in themſelves, and nothing ſeems more innocent, nay, good, and holy. Suppoſe we grant, that in You, and the reſt of the Leaders, who are Men of Senſe and Diſcernment, what is called the Seal and Teſtimony of the Spirit, is ſomething real: yet I have great Reaſon to think, that, in the generality of your Followers, it is merely the effect of a Heated Fancy.*

So much for Diſpute; and I beg, you will forgive me it. O that we could ſo have met, as that there ſhould have been no Contention, but in loving one another!

I promiſed my Tutor, to write to him. Since then I have had a dangerous Illneſs. I am ſcarce well recovered; and, beſides, it has left behind ſuch a drowſy diſpoſition, as I have not yet had reſolution to conquer. I hope to fulfil my Promiſe

 ſhortly.

* No wonder, he ſhould think ſo. For, at that time, and for ſome years after, he did not believe the Chriſtian Revelation.

ſhortly. I have endeavoured to lay myſelf quite open to Truth; and this (with ſhame I ought to ſay it) has coſt me ſome Pains. I doubt not, but I ſhall receive Satisfaction from him. My Dear Mother *Weſley*, and poor Siſter *Kezzy*, are gone. God of the Spirits of all Fleſh grant us all to meet in a happy Eternity!

Dear Brother, are you in earneſt, in what you teach? I cannot perſuade any of my Friends, that you are. If you be, give me your Prayers; if not, do not, as you have formerly done, ridicule me, for being too religious. You little thought, when you laughed at me, for being ſhocked at your gay Diſcourſe, that you yourſelf ſhould come to maintain the very Notions, which I had then. I am

Your obliged, and moſt affectionate Brother,

JOHN WHITELAMB.

POETRY.

THE LUCID INTERVAL.

*By Mrs. Wright.**

WEAR Pleaſure, Stella, on thy face,
Nor check the riſing joy:
Nor canſt thou, ſince the heart diſplays
Its tranſport through the eye.

Thoſe dearly-welcome hours of Reſt,
This pleaſing truce from Care,
Removes the mountain from thy breaſt,
Thou haſt not learnt to bear.

Though

* My Mother's Tenth or Eleventh Child. She had Nineteen.

Though diſtant far from what I love,
My blooming Hopes are croſt,
Yet free as air my Thoughts may rove
In ſilent Rapture loſt!

Then, Stella, prize thy preſent Eaſe,
This Interval of Woe:
Since other Moments bleſt as theſe
Thy Life may never know.

Snatch the fleet Pleaſures e're they part;
To-morrow (ſhouldſt thou ſay)
Though Pain may rend this tortur'd Heart,
I ſmile and live To-day!

A MOTHER'S ADDRESS TO HER DYING INFANT.

By the ſame.

TENDER Softneſs! Infant mild!
Perfect, ſweeteſt, lovelieſt Child!
Tranſcient Luſtre! beauteous Clay!
Smiling Wonder of a Day!
E're the laſt convulſive ſtart
Rends thy unreſiſting heart,
E're the long-enduring ſwoon
Weigh thy precious eye-lids down;
Ah, regard a Mother's Moan;
Anguiſh deeper than thy own!

Faireſt Eyes, whoſe dawning Light
Late with Rapture bleſt my Sight,
E're your Orbs extinguiſh'd be,
Bend their trembling Beams on me!

Drooping

Drooping Sweetneſs! verdant Flow'r!
Blooming, withering in an hour!
E're thy gentle Breaſt ſuſtains
Lateſt, fierceſt, mortal Pains,
Hear a Suppliant! Let me be
Partner in thy Deſtiny!

AN EPITAPH ON HERSELF.

By the ſame.

DESTIN'D, while living, to ſuſtain
An equal ſhare of Grief and Pain;
All various Ills of Human Race
Within this Breaſt had once a Place.
Without Complaint, ſhe learn'd to bear
A living Death, a long Deſpair;
Till hard oppreſt, by adverſe Fate
O'ercharg'd, ſhe ſunk beneath its weight,
And to this peaceful Tomb retir'd,
So much eſteem'd, ſo long deſir'd!
The painful, mortal Conflict's o'er:
A broken Heart can bleed no more!

THE RESIGNATION.

By the ſame.

GREAT Pow'r! at whoſe Almighty hand
Vengeance and Comfort ever wait;
Starting to Earth, at thy Command
To execute thy Love or Hate,

Thy

Thy Indignation knits thy Brow
On thoſe, who dare to Sin give way;
But who ſo perfect, Lord, below,
As never from thy Word to ſtray?

But when thy mighty Laws we break,
And after do our Guilt deplore;
Thou doſt the Word of Comfort ſpeak,
And treaſure up our crimes no more.

O Thou, thy mighty Grace diſplay,
And thy offending Servant ſpare;
With Pain my Body waſtes away,
My weaken'd Limbs with conſtant Care.

Grief has my blood and ſpirits drunk,
My Tears do like the night-dew fall:
My Cheeks are faded, Eyes are ſunk,
And all my Draughts are daſh'd with Gall.

Thou canſt the heavy Hand withdraw,
That bends me downward to the Grave;
One healing Touch my Pain can awe,
And thy declining Servant ſave.

But if thy Juſtice has decreed,
I ſtill muſt languiſh out my Days;
Support me in the Time of Need,
Patient to bear the ſlow Decays.

Lo! to thy dreadful Will I bow,
Thy Viſitations ſtill to prove;
Thy Judgments do thy Mercy ſhew,
Since, Lord, Thou chaſt'neſt in thy Love.

To the Memory of her Sister.

By the ſame.

IF happy Spirits are allow'd to know,
And hover round what once they lov'd below,
Maria, gentleſt Excellence, attend
To one who glories to have call'd thee Friend!
Remote in Merit, though ally'd in Blood,
Though worthleſs I, and thou divinely good;
Accept, dear Shade, from me theſe artleſs Lays,
Who never durſt unjuſtly blame or praiſe.

With Buſ'neſs and Devotion never cloy'd,
No Moment of thy Life paſs'd unemploy'd:
Well-natur'd Mirth mature Diſcretion join'd,
Conſtant Attendants on the virtuous Mind:
Ah me! that Heav'n has from this Boſom torn
The deareſt Friend, whom I muſt ever mourn,
E'er *Stella* could diſcharge the ſmalleſt part
Of what ſhe ow'd to ſuch immenſe deſert.

Pleaſing thy Face and Form, tho' Heaven confin'd
To ſcanty limits thy extenſive Mind:
Witneſs the taintleſs Luſtre of thy Skin,
Bright emblem of the brighter Soul within;
That Soul, which, eaſy, unaffected, mild,
Thro' jetty Eyes with chearful Sweetneſs ſmil'd.

To ſoundeſt Prudence, Life's unerring Guide,
To Love ſincere, Religion void of Pride;
To Friendſhip, perfect in a Female Mind,
Which I can never hope again to find;
To Mirth, the Balm of Care, from Lightneſs free,
To ſtedfaſt Truth, unwearied Induſtry,
To every Charm, and Grace, compriz'd in You,
Siſter, and Friend, a long and laſt Adieu!

The Universal Love of Christ.

LET earth and heaven agree,
Angels and men be join'd,
To celebrate with me
The Saviour of Mankind,
T' adore the all-atoning Lamb,
And bleſs the ſound of Jeſu's Name.

Jeſus, tranſporting ſound!
The Joy of earth and heaven!
No other Help is found,
No other Name is giv'n
By which we can Salvation have;
But Jeſus came the world to ſave.

Jeſus, harmonious Name!
It charms the hoſts above!
They evermore proclaim,
And wonder at his Love!
'Tis all their Happineſs to gaze,
'Tis heaven to ſee our Jeſu's face.

His name the Sinner hears,
And is from Sin ſet free;
'Tis Muſic in his ears,
'Tis Life, and Victory;
New ſongs do now his lips employ,
And dances his glad heart for joy.

Stung by the ſcorpion Sin,
My poor expiring ſoul
The balmy Sound drinks in,
And is at once made whole:
See there my Lord upon the tree!
I hear, I feel He dy'd for me!

For me and All Mankind
The Lamb of God was ſlain;
My Lamb his life reſign'd
For every ſoul of man;
Loving to All, He None paſt by,
He would not have One Sinner die.

O unexampled Love!
O All-redeeming Grace!
How freely didſt Thou move
To ſave a Fallen Race!
What ſhall I do to make it known,
What Thou for All Mankind haſt done!

For this alone I breathe,
To ſpread the Goſpel-ſound;
Glad Tidings of thy Death
To All the Nations round;
Who All may feel thy Blood apply'd,
Since All are freely juſtify'd.

O for a Trumpet-voice
On All the World to call,
To bid their hearts rejoice
In Him who dy'd for All!
For All my Lord was crucify'd,
For All, for All my Saviour dy'd.

To ſerve thy bleſſed Will,
Thy dying Love to praiſe,
Thy Counſel to fulfil,
And miniſter thy Grace,
Freely what I receive to give,
The life of Heaven on Earth I live.

THE Arminian Magazine, For MAY 1778.

The Examination of TILENUS *before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of* Eutopia.

Wrote by one who was present at the Synod of Dort.

[CONTINUED *from p.* 165.]

Mr. *Know-little.* THEN you will allow the Miniſtry of the Word to be of no uſe at all in the Church of God?

Tilenus Carnalis. One function it hath, and no more, according to the *Synod*'s Doctrine: it ſerves for a ſign, to repreſent *outwardly*, what the Spirit works *inwardly*, as well in the will, as in the underſtanding: but becauſe it is like raiſing of the dead, and the creation of the world, it requires an *omnipotent* and *irreſiſtible* operation; therefore the Scripture, though it repreſents and urges converſion ſo many ſundry ways (as by way of command, exhortation, promiſe and threatening)

tening) yet, to ſpeak congruouſly to our principles, it can imply and ſignify it, but as a *work of God's*, not as a *duty of our's*; and then why ſhould we trouble ourſelves about it, any more than *Adam* troubled himſelf about the creation of *Eve*, or *Lazarus* about his own Reſurrection; eſpecially, ſeeing we muſt believe it is not in our power to help it forward; and that God, in purſuance of his own *Decrees*, will *infallibly* perform it, though we be caſt into as deep a ſleep (of ſecurity) as *Adam* was, or lie ſtinking in the grave of our corruptions, as did *Lazarus*.

Dr. *Dubious*. Do you then think the uſe of the Miniſtry a thing indifferent, and purpoſe to decline it?

Tilenus Carnalis. Seeing the moſt the Word can do, is to make us *moral* men, if yet it can do that, and the Spirit is no more bound to wait upon the preaching thereof, than to be at our command; and ſeeing when *he* does come, *he* needs none of thoſe *auxiliary* forces to atchieve his *irreſiſtible* conqueſt over our rebellions; and yet God hath been pleaſed ſo to order the matter, that although the Word cannot really promote our ſpiritual good, yet the receiving it in vain will aggravate our condemnation; I think it prudent to avoid the certain danger, ſince no good can accrue by it.

Mr. *Narrow-grace*. If you be of that mind, we muſt leave you to the mercy of God, and the uſe of your own prayers.

Tilenus Carnalis. Alas, Sir, you are as much out of the ſtory now as ever; for the *Grace* of Prayer (without which the duty will be a vain oblation, if not abominable) muſt be derived from the ſame ſupernatural fountain; and we cannot *pump* it up ourſelves: it comes freely; and when it comes, it is ſo impetuous, that it is impoſſible to reſiſt it. And ſince you ſee me altogether ſilent to this office, you may conclude that this *ſilence begins in heaven*, and that God will not have me pray, in that he denies me his grace to that effect. But, Sir, you do well to take your leave of me; for it is evident, that God hath not employed you, as intending my amendment by your

your miniſtry; ſince I find your doctrine more apt to furniſh a *cuſhion* for the ſecure and careleſs, or a halter for the doubtful and deſpairing, than any ſacred *Amulet* againſt the charms and poiſon of impiety. And yet becauſe when the wheel is once in motion, a little ſtrength will be ſufficient to continue it, and the fire is eaſily blown up after it is once kindled; therefore you may pleaſe to make your third experiment upon *Tilenus Tepidus*. And I am afraid you can produce no argument to quicken his remiſneſs, into a more thorough *pace* of devotion, which the dextrous uſe of that buckler (the Synod's Doctrine) will not be able to put by. Let us hear therefore how you will urge him to a further progreſs in Piety.

Mr. *Efficax*. Do but reflect upon *Peter*'s redoubled exhortation, 2 Pet. i. 4. He ſuppoſeth that they had *eſcaped the corruption that is in the world through luſt*. And beſides this, ſaith he, *giving all diligence, add to your faith virtue*, &c. and *give diligence to make your calling and election ſure*.

Tilenus Tepidus. If St. *Peter* had underſtood our *calling* and *election* in the ſame ſenſe you underſtand them, his exhortation had been to little purpoſe: for it is as ſure already, as the Wiſdom, Truth, and Power of God, or the Blood of Chriſt, or the ſeals of the Divine Decrees can make it. *The foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his*, 2 Tim. ii. 19. It were arrogance to go about to lay any other foundation; and a folly to imagine we are able to fortify it by our endeavours.

Mr. *Simulans*. But, Sir, we ſhould make a conſcience of the duty, though there were no other neceſſity of it, but becauſe it is the will of Almighty God.

Tilenus Tepidus. I perceive, Sir, you have forgotten your own diſtinction. You told us, God hath a *two-fold will*; an *outward revealed will*, and an *inward ſecret will*. His outward will is ſignified by his commands; but, ſaith *Piſcator*, they are not properly God's will, for ſometimes he *nills* the fulfilling of them: as for example, he commanded *Abraham*

to

to offer up *Iſaac*, yet he *nilled* the execution of it: but his *ſecret will* is the will of his good pleaſure, which he hath therefore decreed ſhall ever come to paſs. Whereupon one of your Divines concludes, there is a kind of holy *Simulation* in God. Now, whereas you urge me, to *give all diligence*, that I may grow in grace; if this were the will of God's *beneplacieure*, he would impel me indeclineably to effect it: but if it be only his *outward will*, and improperly ſo called, *he* having by an *irrevocable* Decree *predetermined* my not doing of it, though it be outwardly commanded; then my not doing his *outward will*, is the performance of his *ſecret will*; and *this* being his *proper will*, wherein conſiſts his *good pleaſure*, my compliance *therewith* muſt needs be the more acceptable; eſpecially ſince to *this* he affords me his providential concurrence, which he denies me towards the accompliſhment of the *other*.

Mr. *Know-little*. We are taught, that there are degrees of glory. *One glory of the ſun, another of the moon, and another of the ſtars*; and ſo there ſhall be in heaven, 1 Cor. xv. Now grant you are ſecure as to the *eſtate* of glory; yet you ſhould be earneſt in your endeavours to capacitate yourſelf for the higheſt degrees of it.

Tilenus Tepidus. But is not every beam of glory, and ſpark of joy, apportioned and predetermined for all the *Elect?*

Dr. *Abſolute*. It is true, all the degrees of joy and glory are irreverſibly decreed to all the Elect; but yet through your remiſneſs, ſpecially if that betrays you to any *waſting* ſin, you may damp your hopes, and loſe the ſenſe and comfortable apprehenſion thereof.

Tilenus Tepidus. But ſtill, he that firmly believes, the things concerning his everlaſting happineſs, are eſtabliſhed by the *irreſiſtible* power of an *irreſpective* Decree, may caſt away all care, and repoſe himſelf with confidence under the wings of that ſecurity.

Dr. *Abſolute*. But the *Synod* declares, That the faithful muſt watch and pray leſt they fall into temptations; and that when they

they grow remiſs, quit their guard, and neglect their duty, they are many times ſurprized of the fleſh and the world, and carried captive into heinous ſins: whereby they grieve the Holy Spirit, and incur the guilt of death.

Tilenus Tepidus. Such bugbears never trouble me. I am taught by the *Synod* to believe, *that all the ſins in the world ſhall never be able to ſeparate an Elect perſon from the love of God*, but rather make for his greater advantage.

Mr. *Indefectible.* But ſuppoſe by your ſins you ſhould provoke God ſo far, that he ſhould cut you off, as our Saviour threatens the Jews; *Ye ſhall die in your ſins.* And *Ezek.* xviii. 24. *When the righteous turneth away from his righteouſneſs, and committeth iniquity, and doth according to all the abominations that the wicked man doth, ſhall he live? All his righteouſneſs that he hath done ſhall not be mentioned: in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.*

Tilenus Tepidus. I did not expect ſuch a ſuppoſition, from you of all men living: for to ſpeak properly, God is never angry but with *the Reprobates*, and I know it is your avowed opinion, that the *Elect* can neither fall *finally*, nor *totally*. They diſtinguiſh therefore righteouſneſs into that which is *inherent*, and that which is *imputed*. And they confeſs, the *Elect* may forſake his *inherent* righteouſneſs, and fall into moſt foul and horrid ſins, but yet he doth not fall from his *imputed* righteouſneſs, the righteouſneſs of Chriſt. They do alſo diſtinguiſh between *death temporal*, and *death eternal*; affirming, that the ſins of the *Elect*, though never ſo many or heinous, do not incur the guilt of *eternal death*, but only *temporal*, which is never inflicted upon them, neither as a curſe, nor before their reſtitution: for if you aſk them what doom *David* had lain under if death had ſurprized him in his *murder* and *adultery*, they will tell you roundly, it was impoſſible, *he* ſhould die without repentance.

Dr. *Dubious.* *David's* caſe was extraordinary, and a ſpecial reaſon is given by the *Synod*, why he could not die before repentance

pentance, *viz.* becauſe after his ſin he was to beget a ſon, of whom the *Meſſias* ſhould deſcend.

Tilenus Tepidus. I conceive, that ground is too looſe to bear the ſuperſtructure you would raiſe upon it; for they are not all ſaints in our Saviour's *Genealogy*, neither did *David*'s ſin bereave him of the faculty of generation. The ſon of *Jeſſe* might have propagated a *ſtem* for the *Meſſias* to branch out of, and yet have died in his ſin afterwards; the impoſſibility therefore of his dying without repentance, is grounded upon a more ſolid foundation, *viz.* the *eternal Decree* of God. That immutable love prompts him infallibly to confer the grace of repentance upon the Elect firſt or laſt, how great and how many ſins ſoever they run into. And if men had the wit to improve this moſt comfortable doctrine, the advantage of it would be unſpeakable. Men beat their brains, and exhauſt their treaſure, to find out and extract *Paracelſus*'s *Elixir* to preſerve them in life and health to perpetuity. But here is the only infallible medicine, ten thouſand times more ſovereign than *Meda*'s charms, that are ſaid to have reſtored *Jaſon's* father to his youth. Here is a *moral* antidote againſt Death, eaſy to be made and pleaſant to be taken; a receipt to make us ſhot-free, ſword and piſtol proof; the ingredients are not many, nor chargeable, nor hard to be attained. Let a man get a firm perſuaſion that he is elected, (which the *Synodiſts* ſay, every one is bound to believe) then let him be ſure to eſpouſe ſome beloved luſt, and keep it very warm in his boſom, being careful (as he hath free-will to evil) not to caſt it off by repentance, and he may venture himſelf ſecurely in the midſt of the greateſt perils. Let ſuch Elect perſons take up arms againſt their lawful Governors, and they ſhall hew down thouſands of their enemies before them, and none of them ſhall fall in the attempt, (for they cannot die in ſin) unleſs ſome few, whoſe cowardice, doth melt their hearts into an unſeaſonable repentance, while they are in purſuit of their deſign.

Mr.

Mr. *Impertinent.* But, Mr. *Tepidus*, to grant you that the *Elect* can never fall from grace, yet certainly we are bound to *be rich in good works*, out of gratitude, that God may have the more glory.

Tilenus Tepidus. I need not tell you it will be all our buſineſs to glorify God in Heaven; and ſo we may adjourn that work till we come thither; for our *Divines* hold, that ſin is as much a means for the ſetting forth of God's glory as virtue is, and that God decreed to bring it into the world to that purpoſe; and if it be the *riches of his grace* that we ſhould glorify, how can we glorify that better than by an abſolute reſignation of ourſelves up to it, (in deſpite of ſin) and a confident dependence upon the free pardon thereof? And doubtleſs, if God would really have me ſhew my gratitude in any other way of ſervice, he would *irreſiſtibly* preſs me to it; for *whatſoever the Lord pleaſes, that he* thus *effecteth*, *Pſal.* cxxxv. 6. And therefore it is the reſolution of *Maccovius*, (he inſtanceth in *David* committing murder and adultery) that if we conſider the power of the regenerate, in reſpect *of the Divine Decree, and in reſpect of the actual Divine Providence, and in reſpect of the permiſſion of ſin, then* a man *can never do more good than he doth, nor commit leſs evil than he committeth.* His reaſon is, that *otherwiſe the will of man might be ſaid to act independently on the will of God.* Now, if it be thus impoſſible to add *one cubit to the ſtature of the new man*, it will (by our Saviour's argument, *Mat.* vi. 27.) be impertinent and ridiculous to take thought about it.

Mr. *Know-little*, Mr. *Tepidus*, Mr. *Tepidus*, whatever you ſay, the doctrine of the *Synod* doth not overthrow the practice of Piety, for we know, the *Doctors* of that *Aſſembly* were very worthy *godly* men, and ſo are many that embrace their tenets.

Tilenus Tepidus. Though the Perſecution and Baniſhment of their brethren be no great ſign of godlineſs, yet I ſpeak not concerning the perſons that hold ſuch opinions, but of the nature and tendency of the doctrine, as is now evident from this three-fold experiment already made.

But

But you have yet another part for me to act, I ſhall not be ſatisfied, till that is over. Another main end of the *office miniſterial* is to comfort the *afflicted* and *doubtful*; and I am perſuaded, this is rendered ineffectual by the *doctrine* of the *Synod*, as well as the other before mentioned; for proof whereof I deſire now to exhibit my complaints and grievances under the perſon of *Tilenus Tentatus*.

Dr. *Confidence*. Let us hear what they are.

Tilenus Tentatus. Time was when I walked comfortably before God, feeling ſuch ſpiritual conſolation flowing into my ſoul, as put me in mind of the *hidden manna*, mentioned *Rev.* ii. 17, and made me cry out in a holy extacy, *It is good for me to be here!* But now I feel the tide is turned, my wine mixed with water, my joys turned into bitterneſs. I apprehend the terrors of the Divine vengeance ſet in array againſt me, the curſes of the Law thundering out my ſentence of condemnation, and the mouth of Hell gaping wide to ſwallow me up. Theſe apprehenſions are my conſtant attendants: they lie down and riſe up with me, and purſue me ſo inceſſantly, that I am become a burden to myſelf.

Dr. *Confidence*. This is a ſtorm raiſed in your boſom, through the power and ſubtlety of Satan: but there is refuge at hand, an immoveable rock to anchor on, that will not ſuffer you to be overwhelmed. Remember that *Jeſus Chriſt is the propitiation for our ſins, and hath purchaſed Eternal Redemption for us*. By the ſacrifice of himſelf *he hath purged our ſins, and delivered us from the curſe of the Law, and from the wrath to come, and ſatisfied the divine juſtice, and obtained reconciliation with the Father for us*. And every one that is ſenſible of his miſery by reaſon of ſin, and underſtands what need he has of a Redeemer, and runs into the arms of Jeſus Chriſt, and embraceth him for his Saviour, and depends upon his merits and mediation, and pays a dutiful ſubjection to his authority, by a true and lively faith, hath an intereſt in all thoſe benefits.

Tilenus

Tilenus Tentatus. Sir, I know theſe are excellent *Cordials* to the ſoul that hath a real intereſt in them: but they are deſigned only for a very ſmall number. For Almighty God did by an *abſolute decree* elect certain particular perſons to ſalvation, then decreed to give his Son *to die* for them, and irreſiſtibly to work in them a ſaving faith to lay hold upon his Son, and actually to apply all the ſaid benefits to themſelves. Now all the promiſes of ſalvation in Chriſt, how univerſally ſoever propounded, being reſtrained only to theſe *Elect*, and the number of them being ſo *ſmall* in proportion to the *Reprobates*, there is ſo much odds againſt me, that I have reaſon to be afraid, I am enliſted under the greater multitude. Were the *Reprobates*, for whom you ſay, Chriſt died not, fewer than the *Elect*, yet the ſad apprehenſion of thoſe eternal torments fatally linked to the end of that horrible decree, would prompt me to entertain fears and jealouſies more than enough, leſt I ſhould be filed upon that chain, having no aſſurance to the contrary. How much more ſhould *fearfulneſs and trembling ſurpriſe me*, when I conſider how few the *elect* are, even among the vaſt multitudes of ſuch as are *called!*

[*To be continued.*] 241

An ACCOUNT of SEBASTIAN CASTELLIO, and MICHAEL SERVETUS.

Tranſlated from Dr. Chandler's Hiſtory of Perſecution.

JOHN CALVIN was both in Principle and Practice, a Perſecutor. So entirely was he in the perſecuting Meaſures, that he wrote a Treatiſe in defence of them, maintaining the lawfulneſs of putting Heretics to death. And that by Heretics he meant ſuch who differed from himſelf, is evident from his treatment of *Caſtellio* and *Servetus*.

The former, not inferior to *Calvin* himſelf in Learning and Piety, had the misfortune to differ from him in judgment, in the point of Abſolute Predeſtination. This *Calvin* could not bear, and therefore treated *Caſtellio* in ſo rude and cruel a manner, as I believe his warmeſt friends will be aſhamed to juſtify. In ſome of his writings he calls him, *Blaſphemer, reviler, malicious, barking dog, full of ignorance, beſtiality and impudence, Impoſtor, a baſe Corrupter of the Sacred Writings, a mocker of God, a Contemner of all Religion, an impudent fellow, a Filthy Dog, a Knave, an impious, lewd, crooked-minded Vagabond, beggarly Rogue.* At other times he calls him, *A Diſciple, and Brother of* Servetus, *and an Heretic.* *Caſtellio*'s Reply to all thoſe Flowers, is worthy the Patience and Moderation of a Chriſtian, and from his Slanderer, he appeals to the righteous judgment of God. But not content with theſe invectives, *Calvin* farther accuſed him of three Crimes, which *Caſtellio* particularly anſwers. The firſt was of Theft, in taking away ſome wood that belonged to another perſon, to make a fire to warm himſelf withal. This *Calvin* calls *curſed gain, at another's expence and damage*; whereas, in truth, the Fact was this. *Caſtellio* was thrown into ſuch circumſtances of Poverty by the Perſecutions of *Calvin* and his Friends, that he was ſcarce able to maintain himſelf. And as he dwelt near the Banks of the *Rhine*, he uſed, at leiſure hours, to draw out of the River, with a hook, the Wood that was brought down by the waters of it. This Wood was no private property, but every man's that could catch it. *Caſtellio* took it in the middle of the day, and amongſt a great number of Fiſhermen, and ſeveral of his own Acquaintance; and was ſometimes paid Money for it by the Decree of the Senate. This the charitable *Calvin* magnifies into a Theft, and publiſhes to the World, to paint out the Character of his Chriſtian Brother.

But his Accuſation ran farther yet; and he calls God to witneſs, that whilſt he maintained *Caſtellio* in his houſe, "he never ſaw any one more proud, or perfidious, or void of

"Hu-

" Humanity; and it was well known he was an Impoſtor, of " a peculiar impudence, and one that took pleaſure in ſcoffing " at Piety, and that he delighted himſelf in laughing at the " Principles of Religion." Theſe Charges *Caſtellio* anſwers in ſuch a manner, as was enough to put even Malice itſelf to ſilence. For notwithſtanding *Calvin*'s Appeal to God for the Truth of theſe Things; yet he himſelf, and two of his principal Friends, who were eminent Preachers in *Savoy*, preſſed *Caſtellio*, even contrary to his inclination, to take the Charge of a School in *Straſburgh*; and therefore, as he ſays to *Calvin*, " With what Conſcience could you make me Maſter, if you " knew me to be ſuch a Perſon when I dwelt in your houſe? " What ſort of Men muſt they be, who would commit the " Education of Children to ſuch a wicked Wretch as you ap- " peal to God you knew me to be?" But what is yet more to the purpoſe, is, that after he had been Maſter of that School three years, *Calvin* gave him a Teſtimonial, written and ſigned with his own Hand, as to the Integrity of his paſt Behaviour, affirming, amongſt other things, That " he had behaved him- " ſelf in ſuch a manner, that he was, by the conſent of all of " them, appointed to the Paſtoral Office." And in the concluſion he adds, " Leſt any one ſhould ſuſpect any other Rea- " ſon why *Sebaſtian* went from us, we teſtify to all whereſo- " ever he may come, that he himſelf voluntarily left the " School, and ſo behaved himſelf in it, that we adjudged him " worthy this ſacred Miniſtry." And that he was not actually received into it, was *non aliqua vitæ macula*, not owing to any Blemiſh of his Life, nor to any impious Tenets that he held in Matters of Faith; but to this only cauſe, the Difference of our Opinions about *Solomon*'s Song, and the Article of Chriſt's Deſcent into Hell.

But how is this Teſtimonial, that *Caſtellio* had no *macula vitæ*, was unblameable as to his Life, reconcileable with the Appeal to God, that he was proud and perfidious, and void of Humanity, and a profeſſed Scoffer at Religion, whilſt he

dwelt

dwelt at *Calvin*'s houſe? If this Charge was true, how came *Calvin* and his Friends to appoint him Maſter of a School, and judge him worthy the ſacred Miniſtry? Or if he was of ſo bad a Character once, and afterwards gave the Evidence of a ſincere Repentance by an irreproachable Behaviour, what Equity or Juſtice, what Humanity or Honour was there in publiſhing to the World, Faults that had been repented of, and forſaken? *Caſtellio* ſolemnly proteſts, that he had never injured *Calvin*, and that the ſole Reaſon of his Diſpleaſure againſt him was, becauſe he differed from him in Opinion. On this account he endeavoured to render him every where impious, prohibited the reading of his books; and, what is the laſt effort of Enmity, endeavoured to excite the Civil Magiſtrate againſt him, to put him to Death. But God was pleaſed to protect this good Man from the Rage of his Enemies. He died at *Baſil* in peace, and received an honourable burial, the juſt Reward of his Piety and Learning.

But *Calvin*'s Treatment of the unfortunate *Servetus* was yet more ſevere. His Book entitled *Reſtitutio Chriſtianiſmi*, which he ſent in MS. to *Calvin*, enraged him to that degree, that he afterwards kept no Temper or Meaſures with him; ſo that, as *Bolſec* and *Uytenbogaert* relate, in a Letter written by him to his Friends *Viret* and *Farrel*, he tells them, "That if this Heretic [*Servetus*] ſhould ever fall into his hands, he would "take Care that he ſhould loſe his Life." *Servetus*'s impriſonment at *Vienne*, ſoon gave him an Opportunity to ſhew his Zeal againſt him: for, in order to ſtrengthen the Evidence againſt him, *Calvin* ſent to the Magiſtrates of that City, the Letters and Writings which *Servetus* had ſent to him at *Geneva*. This is evident from the Sentence itſelf againſt him, in which thoſe Writings, as well as his printed Book, are expreſsly mentioned as containing the Proofs of his Hereſy. Whether *Calvin* ſent them of his own Accord, or at the Deſire of the Magiſtrates of *Vienne*, I ſhall not preſume to determine.

If

If of his own Accord, it was a baſe Officiouſneſs, and if at the Requeſt of thoſe Magiſtrates, it was a moſt unaccountable Conduct in a Proteſtant, to ſend Evidence to a Popiſh Court, to put a Proteſtant to Death; eſpecially conſidering that *Servetus* could not differ more from *Calvin*, than *Calvin* did from the Papiſts, their common Adverſaries, and who certainly deſerved as much to be burnt, in their judgment, as *Servetus* did in *Calvin*'s.

Beſides this, *Servetus* farther charges him with writing to one *William Trie* at *Lyons*, to furniſh the Magiſtrates of that City with matter of Accuſation againſt him. The Author of the *Bibliotheque* before-mentioned, ſays, this is a mere Romance dreſſed up by *Servetus*. I confeſs it doth not appear to me in ſo very romantic a light; at leaſt *Calvin*'s Vindication of himſelf from this Charge, doth not ſeem to be altogether ſufficient. He ſays, "It is commonly reported, that I occaſioned *Servetus* "to be apprehended at *Vienne*, on which account it is ſaid by "many, that I have acted diſhonourably, in thus expoſing "him to the mortal Enemies of the Faith, as though I had "thrown him into the Mouths of the Wolves. But I beſeech "you, how came I, ſo ſuddenly, into ſuch an Intimacy with "the Pope's Officers? It is very likely, truly, that we ſhould "correſpond together by Letters; and that thoſe who agree "with me, juſt as *Belial* doth with Jeſus Chriſt, ſhould enter "into a Plot with their mortal Enemy, as with their Compa-"nion. This ſilly Calumny will fall to the ground, when I "ſhall ſay, in one word, That there is nothing in it." But how doth all this confute *Servetus*'s Charge? For whatever Differences there might be between *Calvin* and the Papiſts in ſome things, yet why might he not write to the Papiſts at *Vienne* to put *Servetus* to Death for what was equally counted Hereſy by them both, and when they agreed, as the moſt intimate Friends and Companions, in the Lawfulneſs of putting Heretics to Death. What *Calvin* ſays of the Abſurdity of an Intimacy and Conſpiracy with him, their mortal Enemy, is no Abſurdity at all. *Herod* and *Pontius Pilate*, though enemies, agreed in the

the Condemnation of the Son of God. Beſides, it is certain, that the Magiſtrates of *Vienne* had *Servetus*'s Manuſcripts ſent to them from *Geneva*, either by *Calvin*, or the Magiſtrates of that City: and when *Servetus* was afterwards apprehended at *Geneva*, the Magiſtrates there ſent a Meſſenger to *Vienne*, for a Copy of the Proceſs that had been there carried on againſt him, which that Meſſenger received, and actually brought back to *Geneva*. So that nothing is more evident, than that there was an Intimacy and Conſpiracy between the Proteſtants of *Geneva* and the Papiſts at *Vienne*, to take away the Life of poor *Servetus*; and that though they were mortal Enemies in other Things, and as far different from one another as Chriſt and *Belial*, yet that they agreed harmoniouſly in the Doctrine and Practice of Perſecution, and were one in the Deſign and Endeavour of murdering this unhappy Phyſician. And tho' *Calvin* is pleaſed magiſterially to deny his having any Communication by Letters with the Papiſts at *Vienne*, yet I think his Denial far from ſufficient to remove the Suſpicion. He himſelf expreſsly ſays, that many perſons blamed him for not acting honourably in that affair; and the Accuſation was ſupported by *Servetus*'s Complaint, and by what is a much ſtronger Evidence, by the original Papers and Letters which *Servetus* had ſent to *Calvin*, which were actually produced by the Judges at *Vienne*, and recited in the Sentence as part of the foundation of his Condemnation. And as *Calvin* himſelf never, as I can find, hath attempted to clear up theſe ſtrong Circumſtances, though he owed it to himſelf and his Friends, I think he cannot well be excuſed from practiſing the Death of *Servetus* at *Vienne*, and lending his Aſſiſtance to the bloody Papiſts at that Place, the more effectually to procure his Condemnation.

But he had the good Fortune to make his Eſcape from Impriſonment, and was, *June* 17, 1553, condemned for Contumacy, and burnt in Effigy by order of his Judges, having himſelf got ſafe to *Geneva*. But he had not been long in this City, before *Calvin* ſpirited up one *Nicholas de la Fountain*, one of his

his Pupils, to make Information againſt him, wiſely avoiding it himſelf, becauſe, according to the Law of *Geneva*, the Accuſer muſt ſubmit to Impriſonment with the Party he accuſes, till the Crime appears to have a ſolid Foundation and Proof. Upon this information *Servetus* was apprehended and impriſoned. *Calvin* ingenuouſly owns,* That this whole Affair was carried on at his Inſtance and Advice; and that, in order to bring *Servetus* to Reaſon, he himſelf found out the Party to accuſe him, and begin the Proceſs againſt him. And therefore, though, as the fore mentioned Author of the *Bibliotheque* for *Jan.* &c. 1729, obſerves, the Action after its Commencement was carried on according to the Courſe of Law; yet, as *Calvin* accuſed him for Hereſy, got him impriſoned, and began the criminal Proceſs againſt him, he is anſwerable for all the Conſequences of his Trial, and was in Reality the firſt and principal Author of his Death, eſpecially as the penal Laws againſt Heretics ſeem at that time to have been in force at *Geneva*, ſo that *Servetus* could not eſcape the Fire upon his Conviction of *Hereſy*.

When he was in Goal, he was treated with the ſame Rigor as if he had been detained in one of the Priſons of the Inquiſition. He was ſtripped of all Means of procuring himſelf the Conveniencies and Supplies he needed in his Confinement. They took from him ninety-ſeven pieces of gold, a gold chain worth twenty crowns, ſix gold rings, and at laſt put him into a deep dungeon, where he was almoſt eaten up with vermin. All this Cruelty was practiſed upon a Proteſtant, in the Proteſtant City of *Geneva*. Beſides this, he could never get a Proctor or Advocate to aſſiſt him, or help him in pleading his Cauſe, though he requeſted it, as being a Stranger, and ignorant of the Laws and Cuſtoms of the Country. *Calvin*, at the Requeſt of the Judges, drew up certain Propoſitions out of *Servetus*'s

* Unus ex Syndicis, me autore, in carcerem duci juſſit. Epiſt. ad Sultzer. Quum agnitus fuiſſet, retinendum putavi. Nicholaus meus ad capitale judicium ipſum vocavit. Epiſt. ad Farrel.

Servetus's Books, repreſenting them as blaſphemous, full of Errors, and profane Reveries, all repugnant to the Word of God, and to the common Conſent of the whole Church; and indeed appears to have been acquainted with, and conſulted in the whole Proceſs, and to have uſed all his Arts and Endeavours to prevent his coming off with Impunity.

It is but a poor and mean Excuſe that *Calvin* makes for himſelf in this reſpect, when he ſays, "As to the Fact, I will "not deny, but that it was at my Proſecution he was impriſoned—but that after he was convicted of his Hereſies, I "made no Inſtances for his being put to Death." But what need of Inſtances? He had already accuſed him, got him impriſoned, proſecuted in a criminal Court for the capital Crime of Hereſy, and actually drew up forty Articles againſt him for Hereſy, Blaſphemy, and falſe Doctrine. When he was convicted of theſe Crimes, the Law could not but take its Courſe, and his being burnt to Death was the neceſſary Conſequence of his Conviction. What Occaſion was there then for *Calvin* to preſs his Execution, when the Laws themſelves had adjudged him to the Flames?

But even this Excuſe, poor as it is, is not ſincerely and honeſtly made. For *Calvin* was reſolved to uſe all his Intereſt to deſtroy him. In his Letter to *Farrel* he expreſsly ſays, † "I "hope, at leaſt, they will condemn him to Death, but not to "the terrible one of being burnt." And in another to *Sultzer*, ‡ "Since the Papiſts, in order to vindicate their Superſtitions, "cruelly ſhed innocent Blood, it is a Shame that Chriſtian Ma"giſtrates ſhould have no Courage at all in the Defence of cer-

"tain

† Spero capitale ſaltem fore Judicium: pœnæ vero atro citatem remitti cupis. Epiſt. ad Farrel. Cras ad ſuplicium duceter. Genus mortis conati ſumus mutare, ſed fruſtra. Altera Epiſt. ad Farrel.

‡ Quum tam acres ſunt & animoſi ſuperſtitionum ſuarum vindices Papiſtæ, ut atrociter ſæviant ad fudendum innoxium ſanguinem, pudeat Chriſtianos Magiſtratus in tuenda certa veritate nihil prorſus habere animi. — Tantum unius rei te admonitum volo, Quæſtorem Urbis—in hac cauſa recto eſſe animo, ut ſaltem exitum quem optamus non fugiat.

" tain Truth.——However, I will certify you of one Thing, " that the City Treaſurer is rightly determined, that he ſhall " not eſcape that End which we wiſh him." And in another to the Church at *Francfort*, ‖ " The Author [*Servetus*] is " put in Gaol by our Magiſtrates, and I hope he'll ſhortly ſuf- " fer the Puniſhment he deſerves." There was but one way poſſible for him to eſcape, and that was by bringing his Cauſe from the criminal Court, where he was proſecuted, before the Council of the Two Hundred. And this *Calvin* vigorouſly oppoſed, and reflected on the Syndic himſelf for endeavouring it. He ſays, that he pretended Illneſs for three days, and then came into Court to ſave that Wretch [*Servetus*] from Puniſhment, and was not aſhamed to demand, that the Cognizance of the Affair ſhould be referred to the Two Hundred. However, he was unanimouſly condemned. Now, what great Difference is there between a Proſecutor's endeavouring to prevent the only Method, by which a Criminal can be ſaved, and his actually preſſing for his being put to Death? *Calvin* actually did the former, and yet would fain perſuade us he had no hand in the latter. It is much of a piece with this, his deſiring that the Rigor of *Servetus*'s Death might be mitigated; for as the Laws againſt Heretics were in force at *Geneva*, the Tribunal that judged *Servetus*, could not, after his Conviction of Hereſy, abſolve him from Death, nor change the Manner of it, as *Calvin* ſays he would have had it; and therefore his deſiring that the Rigor of it might be abated, looks too much like the practice of the Inquiſitors, who when they deliver over an Heretic to the ſecular Arm, beſeech it ſo to moderate the Rigor of the Sentence, as not to endanger Life or Limb. He was accordingly burnt alive on *Oct.* 27, 1553.

‖ Auctor ipſe tenetur in carcere a Magiſtratu noſtro, & propediem, ut ſperor, daturus eſt pœnas.

The LIFE *of* MARTIN LUTHER.

Written originally in German, *by* John Daniel Hernnſchmid.

[CONTINUED *from p.* 175.]

CHAP. VIII.

What followed his Appearance at Worms.

1. WE have hitherto obſerved in *Luther* the manifeſt marks of that excellent Treaſure, which God had laid up in his ſoul, under that multiplicity of great and various Afflictions. But hereafter he will appear ſomewhat different, as the State of Outward Things was ſo much changed. Sometimes he, as it were, ſunk in the waves; ſometimes he roſe, and appeared again ſuch as he really was. Both in his Writings and Actions, ſometimes, his unaffected Sincerity and genuine Piety appear: ſometimes, he is ſo hurried away by his Paſſions, that one would ſcarce know him to be the ſame perſon.

2. That we may form a Judgment both of Truth and Love, concerning the Tranſactions of the following years, it ſhould be obſerved, That there were two things which *Luther* frequently bemoaned himſelf for, namely, Proneneſs to Anger, and too great an Inclination to Jeſt and Satyre in his Writings. The latter may in ſome meaſure be excuſed, by the Cuſtom of the Age in which he lived. But nevertheleſs, according to his wonted Candor and Simplicity, he always acknowledged it as a Fault.

3. He remained in Confinement nine months. During this time, he had great deſires of dropping all Controverſy, and employing himſelf wholly in the quiet and peaceful Study of the Holy Scriptures. Accordingly, he now cloſely applied to the tranſlating the Pſalms and the Books of the New Teſta-

ment.

ment. Yet he was conſtrained to write ſome Controverſial Tracts, and that with more Plainneſs of ſpeech than ever; caſting utterly away all Fear of Man, and truſting in God alone. For when the Emperor as well as the Pope had openly declared againſt him, ſo that his Life was in continual danger, he no longer regarded any man under heaven, but placed all his Confidence in God.

4. The Caſtle was alſo to him a School of the Croſs, in which his body was viſited with Pain and Sickneſs, and his mind with many temptations of Satan, ſometimes even viſibly appearing. In the mean time, he now and then went privately to ſee his friends at *Wirtemberg*, and ſometimes was permitted to take the air on horſeback, attended by a truſty ſervant.

5. The Temper he was now in, may be eaſily diſcerned, from one or two of his Letters to *Melanchon*. "Do not you "pray, that this Confinement may be for the glory of God? "How to avoid it, I knew not. Here I ſit all the day long, "contemplating the miſerable State of the Church, and the "abominable Reign of Antichriſt: and deteſting my own "hardneſs of heart, that I am not all diſſolved into tears." In another, he ſays, "As it was never my own will to preach, "ſo I have great peace now I am excluded from it. And yet "for the glory of God, and the confirming myſelf and my "brethren, I had rather broil upon burning coals, than "thus to dream away my time alone, and ſcarce half alive. "But who knows what end Chriſt may have in this? We "have often talked of Faith: now let us make the Trial of it. "If I periſh, the Goſpel will not periſh: in which you ſuc- "ceed, as *Eliſha* to *Elijah*. And may the Lord Jeſus give "you a double portion of his Spirit. I am ready to go, where- "ſoever He pleaſes, whether to you, or elſewhere. I know "nothing at all of my return. You know in whoſe power it "lies."

To another he writes, "If I am called to preach at ano "ther place, it is the ſame thing, ſince Chriſt is every where. "But I do not deſire either the Pulpit or the Chair: nor

"will

" will I uſe either, unleſs I am ſtrongly called. I know he " is not of God, who is forward to teach. Hitherto I have " always ſhunned it: and I always ſhall. Let none imagine, " that my mind is changed."

6. In his abſence, many Romiſh Abuſes were aboliſhed at *Wirtemberg*. This emboldened ſome to go further ſtill, who were for aboliſhing all at once. The chief of theſe was *Carolo-ſtadius*. But theſe doing all things with heat and fierceneſs, and upon pretence of being led by the Spirit, quite neglecting the written Word, great Diſſentions aroſe; to put an end to which, *Luther* was earneſtly preſſed to come to *Wirtemberg*.

7. Being an outlawed and excommunicated perſon, he could not go without manifeſt hazard of his life. Nevertheleſs, he determined to do it in God's name, leaving the event to Him. He was grieved, that the ancient Calumny of his Adverſaries ſhould now be confirmed by theſe diſturbances, as if his doctrine had a natural tendency to create tumults and confuſion. And it gave him much concern, that the Scripture, which he had with ſo much labour and danger dragged out of obſcurity, ſhould again be deſpiſed, and laid aſide, by men who pretended to be taught of God.

8. But that it might appear, he put not his truſt in man, he firſt wrote to the Elector in thoſe terms. " I write to your " Highneſs, that you may know I go to *Wirtemberg*, under a " far more powerful protection than yours. I deſire not you " to protect me. God without the help of Man will take care " of his own Cauſe. Becauſe your Highneſs is weak in faith, " I cannot have you for my Defender. And whereas you " would know, 'What you ſhould do, and ſay you have not " done enough,' I ſay you have nothing to do, and that you " have already done too much. God will not ſuffer that either " your Highneſs or I ſhould defend his Cauſe by force. If you " believe this, you will be ſafe. If you do not believe, I do, " and leave you to the pain of your unbelief."

9. Yet

9. Yet he was exceeding cautious in judging even of thoſe who were the authors of theſe Commotions. Accordingly he warns *Philip Melanchthon*, not to paſs a haſty judgment, but to try the Spirits, whether they were of God. But he feared the Revelations they ſpoke of were not from God, "becauſe, ſaid "he, I have always obſerved that God firſt viſits thoſe ſouls "with deep trials and temptations, to whom he manifeſts him-"ſelf in a more eſpecial manner: whereas thoſe perſons have "had no inward conflicts at all, but have talked of all joy and "peace from the beginning."

10. He came to *Wirtemberg* on the 7th of *March*, in the year 1522. The ſame day thoſe diſturbers partly left the city, partly were brought to a ſound mind; ſo that all thoſe Commotions ceaſed at once, and Peace and Brotherly Love were reſtored.

11. Meanwhile the Pope vehemently inſiſted upon the execution of the Imperial Edict againſt him. For which purpoſe *Adrian* VI. ſent his Nuncio with a ſevere Brief to the States of the Empire aſſembled at *Nuremberg*. But notwithſtanding this, they decreed in the year 1523, both that the Edict of *Worms* ſhould be repealed, and that a Council ſhould be held in *Germany*, as ſoon as poſſible.

12. *Luther* was now chiefly employed in perfecting and publiſhing his tranſlation of the Bible. He firſt printed the Goſpel of St. *Matthew*; next that of St. *Mark*, and then the Epiſtle to the *Romans*. The ſame year he finiſhed his verſion of the New Teſtament, and went as far as Leviticus in the Old.

13. In the year 1524, *April* 18, the Emperor publiſhed a freſh Edict againſt *Luther* and his Doctrine. This *Luther* printed, together with the Edict of *Worms*, with a preface, ſhewing, that they contradicted each other. On the 24th of *October*, he laid aſide his Monaſtic habit, and took one fit for a Preacher of the Goſpel.

14. The next year broke out that unhappy controverſy concerning the Lord's Supper, with *Zuinglius* and *Oecolampadius*.

And

And about the ſame time was the ſedition of the Ruſtics in *Swabia*, and ſeveral other countries. At firſt *Luther* wrote mildly to thoſe Rioters; but when they perſiſted in their mutiny and rebellion, he exhorted the Magiſtrates of thoſe Parts, not to bear the Sword in vain, and wrote to *Antwerp*, and ſeveral other places, warning all againſt thoſe impoſtors.

15. This year he performed his firſt Ordination at *Wirtemberg*: and firſt adminiſtered the Lord's Supper in the vulgar Tongue. On the 13th of *June*, being 42 years of age, he was eſpouſed to *Catherine à Bora*, a Maid of a noble family, formerly a Nun, and on the 27th the Marriage was celebrated. Thus he confirmed by his own example what he had ſo often taught, that Marriage is honourable in all men. Yet the year before he appeared to have no thought of this. For writing to a friend, he ſays, " As to what *Argula* ſays of my marrying, " thank him in my name, and tell him, I am in the hand of " God, whoſe heart he may change at any hour or moment. " Yet in the mind in which I have been hitherto, and am now, " I ſhall not take a wife. Not that I am a ſtock or a ſtone, " but my mind is averſe from marriage, as I expect Death " every day. I do not ſet God a time, nor truſt in my own " heart. But I hope I ſhall not ſtay here long."

16. In this year began his Controverſy with *Eraſmus*, concerning Free-Will. The next, he wrote a ſubmiſſive letter to King *Henry* VIII. aſking Pardon for the book he had publiſhed againſt him. But King *Henry* knew not how to pardon.

17. In the year 1527 he was under heavy Temptations both of Soul and Body. Theſe often drew from him deep Complaints: " I was unworthy, ſaid he, to pour out my blood for " Chriſt, as many of my Brethren have done. But this ho- " nour was denied even to the beloved Diſciple; although he " wrote a much worſe book againſt the Papacy, than I was " ever able to write." And when his Strength failed, he cried out, " O Lord, thou knoweſt how willingly I would have ſhed " my Blood for thy Word. But perhaps I am not worthy. " Thy

" Thy will be done. If it is thy will, I die: only let me glo-
" rify thy Name by Death or by Life. If it were poſſible, I
" ſhould even wiſh to live ſtill, for thy Elect's ſake. But if
" the hour is come, thou art the Lord of Life and Death."

About the ſame time he wrote to a Friend thus: " I will
" bear the indignation of the Lord, becauſe I have ſinned
" againſt him. The Pope and the Emperor, Princes, Biſhops,
" and the whole World hate and perſecute me. But this is
" not enough, unleſs my Brethren alſo torment me: while my
" Sins, and the Devil and his Angels, inceſſantly rage againſt me.
" And what is it that can comfort me, if Chriſt alſo forſake
" me, for whoſe ſake I am hated of all? But he will not caſt
" off for ever the chief of Sinners: for I know I am the vileſt
" of all Mankind. Therefore let me not be impatient under
" his Rod. Bleſſed be his holy, acceptable, perfect Will!"

18. The Plague being at *Wirtemberg* this year, the Univerſity was transferred to *Jena*. But *Luther* would not remove, not even when ſome in his Houſe had taken the infection: yet he blamed not thoſe who did remove, unleſs it implied the neglect of ſome office or truſt, either relating to the Church, or the City, or State, or their own Family. In the meantime, to the Students who remained, he expounded the Epiſtles of St. *John*. Immediately after, he ſet on foot an Eccleſiaſtical Viſitation throughout the Electorate; which was then begun by the command of the Elector, and finiſhed the next year.

19. He begins his Inſtruction to the Viſitors in this manner: " I obſerve this Defect in our Doctrine, that ſome, although
" they preach of the Faith whereby we muſt be juſtified, yet
" do not ſufficiently ſhew, how we are to obtain Faith. And
" almoſt all omit one part of the Chriſtian Doctrine, without
" which no man can underſtand what Faith is. For Chriſt,
" *Luke* xxiv. commands to preach Repentance and Remiſſion
" of Sins. But many now preach only of the Remiſſion of
" Sins, ſaying nothing, or however but little, of Repentance;
" whereas notwithſtanding, without Repentance there can be

" no

" no Remiſſion of Sins. Nor can Remiſſion of Sins be under-
" ſtood without Repentance. But if Remiſſion of Sins be
" taught without Repentance, the conſequence will be, that
" the people will believe, that they may obtain Remiſſion of
" Sins without Repentance and Contrition, and thereby will
" be led into Carnal Security; which Error is worſe than all
" that have been hitherto; and it is altogether to be feared,
" that (as Chriſt ſaith) the laſt ſtate of theſe men will be worſe
" than the firſt."

20. In the year 1528, the Cities of *Brunſwic* and *Hamburgh* embraced the Doctrine of *Luther*, reformed according to his Plan, and received Miniſters from him. The Citizens of *Nuremberg* alſo began to think favourably of him, as did the Marquis of *Brandenburg*, and ſome others.

About this time, the Antinomian Doctrine appeared, which was ſoon attended with dreadful Conſequences. This *Luther* ſtrenuouſly oppoſed: " Let us explode, ſays he, the Antino-
" mians, who reject all preaching of the Law, and would bring
" men to repent by preaching the Goſpel. This indeed is
" true, that men ought to be comforted. But what men?
" Thoſe who faint with hunger and thirſt, thoſe who groan
" and cry unto the Lord, and are now on the borders of de-
" ſpair. Unto theſe the Goſpel is to be preached."

Of the ſame he ſays in another place, " They preach well
" of Grace and Remiſſion of Sins; but they avoid and ſhun
" the Doctrine of Sanctification: leſt men (as they ſay) ſhould
" be brought into Fear, or robbed of their Comforts. Whereas
" they ought to ſay, *Thou canſt not be a Chriſtian, if thou art*
" *a whoremonger, a drunkard, proud, covetous*; they ſay, *If*
" *thou art ſuch, only believe in Chriſt, and thou needeſt not fear*
" *the Law, for Chriſt has fulfilled it all.*"

21. The year 1529 was memorable for the Diet at *Spires*, wherein the name of *Proteſtants* aroſe. For the Romaniſts endeavouring to procure a Decree, That it ſhould not be lawful for any of the States of the Empire, to make any Change

in

in their Religion. This was proteſted againſt by the Elector of *Saxony*, the Marquis of *Brandenburg*, *Erneſt* and *Francis*, Dukes of *Luneburg*, the Landgrave of *Heſſe*, and the Prince of *Anhalt*. In which they were joined by the Imperial Cities of *Argentoratum*, *Nurimberg*, *Ulm*, *Conſtance*, *Lindau*, *Reutling*, *Memmingen*, *Campodunum*, *Nordling*, *Haidbrun*, and ſeveral others.

22. The ſame year, *Philip*, Landgrave of *Heſſe*, appointed a Conference at *Marpurg*, on the Lord's Supper. Here *Luther*, *Melanchon*, *Zuinglius*, *Martin Bucer*, and many other eminent men, met together. The *Swiſs* Divines behaved with great Tenderneſs and Love, agreeing with *Luther* in every Article, except only that of Conſubſtantiation. And with regard to this, they allowed thus much, That the true body and blood of Chriſt are ſpiritually eaten and drank, in the Lord's Supper. They likewiſe earneſtly deſired, that, although they could not as yet exactly agree in all points, yet they ſhould each acknowledge the others as their Brethren. But this *Luther* ſaid, he "could not allow; becauſe all men would then "believe, that he and his Companions now approved of their "Doctrines: but that he would engage for a loving and friend-"ly Agreement, and the omiſſion of all Polemical Writings." Both parties acquieſced in this, and all ſubſcribed their names thereto.

23. About this time, the Emperor having impriſoned the Ambaſſadors, who were ſent to him from the Proteſting Princes, there was a Conſultation among them, concerning a League for their mutual Defence againſt the Papiſts. This *Luther* oppoſed with all his might: "Rather let us die," (ſaid he, in his Letter to the Elector) "than that our Goſpel ſhould "be the occaſion of ſhedding blood, and other public Evils. "It is our part to ſuffer, and to be as ſheep appointed for the "ſlaughter. If we will be ranked among Chriſtians, why do "we look for better treatment, than that which Chriſt and all "his Saints have had? We muſt needs bear the Croſs of

" Chriſt. The world will not bear, but rather lay it upon " others. We Chriſtians therefore are to bear it, leſt it ſhould " be of none effect. Your Highneſs has valiantly borne it " hitherto. Nor has God ever forſaken you. Wherefore I " earneſtly and humbly beſeech your Highneſs, to be bold and " intrepid in this danger. Our Prayers will avail with God, " more than all their threats, ſo we keep our hands pure from " blood."

24. How little deſire he had of worldly things, appears from another of his Letters to the Elector.

" I have long delayed returning your Highneſs thanks, for " the Cloaths you ſent me. I moſt humbly beſeech your " Highneſs, not to credit thoſe, who ſay, that I am poor. I " have more, yea, I grieve that I have received more from " your Highneſs, than I have need of. As a Preacher of the " Goſpel, I ought not to abound; neither do I deſire it. " Hence I am afraid of your Highneſs's Bounty and Favour. " For I would not be in the number of thoſe, of whom Chriſt " ſays, *Wo unto you, Rich, for ye have received your Conſola-* " *tion.* I beg therefore, that your Highneſs's Bounty may " ceaſe: for you have already given me too much. May " Chriſt reſtore it ſeven-fold. This is my ardent and conti- " nual Prayer."

[*To be continued.*] 264

LETTERS.

LETTER XXVIII.

[*From Mrs. Sarah Perrin.*]

Bradford, Oct. 3, 1742.

Eſteemed Friend,

I Greatly deſire to give my whole heart to the Lord, and my time to the Service of the Church; and I hope, I ſhall

receive

receive Wiſdom and Reſolution, to perform what his Miniſters think fit to employ me in. I ſenſibly feel the want of both. I find a fear upon my mind, if thou ſhouldſt employ me, I ſhall not be qualified as I ought, even to viſit the ſick. Yet I have Faith, if we aſk in his Name, I ſhall receive of his Grace and good Spirit, to fit me for it. I well know, I fall ſhort daily of performing thoſe duties, I am already convinced of. I ſink too much into falſe Stillneſs. I greatly rejoice, when at any time I overcome it. O may our Lord purge it away, and quicken me with his Spirit! Surely he will: for I know, this is not a plant of my heavenly Father's planting; and he has aſſuredly promiſed to bleſs me; and the only Bleſſing I deſire is, to do his Will on Earth, as it is done in Heaven.

Theſe words of our Lord have been comfortably brought to my mind of late: *Ye ſhall know them by their fruit: do men gather grapes of thorns, or figs of thiſtles?* I know, the fruit of your Miniſtry has been ſweet to my taſte, and ſtrength to my ſoul. Therefore I have great confidence in you, and can ſpeak freely, although we differ in ſome things. O my Brother, how have I wiſhed ſuch Miniſters were in every Pariſh in this Nation! It would make it much eaſier for Diſſenters to join with you. I plainly ſee, it is not being of your Opinion, or ours, that makes Goſpel Miniſters: but thoſe, who dwell in the Life and Power of our Lord Jeſus, raiſe up a living People, to ſerve him in Newneſs of Life. It is with concern, I find thoſe, who ſhall promote Good, and join in the cloſeſt Fellowſhip with you, prevail with ſuch as adhere to them, to ſhun your Books, as deadly poiſon. O may our Lord open the eyes of theſe blind Phariſees, and convince them of the Truth, as it is in Jeſus.

Notwithſtanding I have been abſent ſo long, I find my Love increaſe to you. Yet I cannot think it my duty to join in outward Communion; and I find it hurts me, to think about it. Therefore I intend intirely to drop it, and only make this Requeſt to thee, to be as free in directing, employing, and reproving

ing me about thoſe duties, I am convinced of, as if I was in all things of the ſame mind.

For ſome days paſt, I have felt more deadneſs and barrenneſs of ſoul, than uſual. I find it difficult, to keep under a lively ſenſe of the full Liberty, we are waiting for. I do not loſe ſight of it: but ſure it is a great advantage, to be with thoſe, whoſe Faith is ſtronger than our own. This conſideration makes me long for the time of my going to *Briſtol*.

Suffer me to intreat thee, to be careful of thy health: and may the God of all our Mercies preſerve and bleſs thee, now and for ever. Farewell.

S. P.

Sarah Perrin was, for ſome years, my Houſekeeper at *Briſtol*, and a Mother in Iſrael. I do not know, that her Marriage increaſed either her Uſefulneſs, or her Knowledge and Love of God.

LETTER XXIX.

[*From the ſame.*]

Briſtol, Aug. 6, 1743.

My Dear and Honoured Friend,

I Never had ſo great a deſire to ſee thee in my Life. My Spirit is weighed down exceedingly: I mingle my drink with my tears, and eat the bread of affliction. Yet, in the midſt of my ſorrow, I feel ſuch a ſolid Peace, ſuch a full Confidence, that the Lord is my God, as I would not part with for the whole world. I know, he has laid his hand on me for good; and ſure I am, the cry of my ſoul has reached his ear. But I dread this holy exercife ceaſing. I fear, I ſhall give over aſking, before my Petitions are ſealed. Yet, ſurely this fervent Supplication of his own Spirit cannot prove ineffectual. It is for the Peace of Jeruſalem I ſuffer; it is for the Proſperity of Sion, that I pray: it is for the offences, that have

have been committed, I mourn. O that I may prevail with my God, for the Souls that have ſinned againſt him? Yea, and I have Faith, that I ſhall prevail: or why am I thus zealouſly affected?

I feel no motion of any Deſire, but his Glory, and the Good of his People. O how do I long to give myſelf wholly unto him! How gladly would I loſe my Life, that I might ſerve him! Yet how ignorant am I, what is his Will, or how I ſhall act moſt for his Glory!

I find no motion of Anger, to ſuch as have offended. I rather ſee, it is my duty to confirm my Love towards them: and, notwithſtanding I have been tempted many ways, I never felt leſs inclination to forſake you, nor ever found ſo cloſe an Union to the faithful few amongſt you. I pity thoſe whom Satan has had any advantage over. I plainly ſee, thoſe, who ſerve the Church, muſt have much Long-Suffering, or they cannot be of any Uſe in it. I believe, if I was to deſpiſe another, for falling into any ſin whatever, if it was what I had the ſtrongeſt abhorrence to, my Lord would in a little while convince me, that I was capable of falling into it. I am no Judge of the Temptations of others: therefore I cannot deſpiſe any. But the Wounds they make in the Church, give me Pain inexpreſſible.

I retain a grateful Senſe of the Goodneſs of God, in proſpering my Soul, ſince I was acquainted with you; and the Lord knoweth, for his Sake I greatly love you. *Sally Coltſon* gives her Duty, our Friends at *Stoke's Croſt* their Love, to thee.

My Duty and unfeigned Love is to thee, earneſtly deſiring all things may work together for Good. I conclude,

Thy Unworthy Friend,

S. P.

LETTER

LETTER XXX.

[*From the ſame.*]

New Room, Briſtol, May 31, 1744.*

Dear and Honoured Friend,

I Truſt, God will enable me to follow thy Advice always. I feel no Coldneſs to any perſon: therefore I do not know, that I ſhew any. I endeavour to act according to the Light I have, moſt to the Glory of God: but I ſee my lack of Wiſdom continually. And from what I hear, my moſt diſintereſted Deſigns have a falſe conſtruction put upon them. The more I deſire the Good of all, the leſs I am beloved. But what concerns myſelf in this matter is nothing. It will, I know, it muſt work together for my good: for I ſought not to pleaſe myſelf, by coming here: neither ſhall I, if it be his Will, I ſhould continue, ſeek to do my own Will, but the Will of him that placed me here.

Love, and Harmony, and a Regular Œconomy, in this Houſe, ſeem to me a thing of very great importance. But in what way, or who will be the inſtruments uſed to bring this to paſs, I ſee not. Therefore I have no choice: only this do I deſire, that our Lord may take the Cauſe into his own hand, and do with us all, as ſeemeth him good.

I ſee very clearly, Siſter *Williams* † will, if it is in her power, put *Sally Colſon* from amongſt us. She has a deep prejudice againſt her. I ſee nothing, but what is very inoffenſive in *Sally*'s behaviour. But I have reaſon to think, Siſter *Williams* thinks, nothing will make her eaſy here, unleſs we are put out of the Houſe again. I went for ten days to *Bradford*: and, though my Aunt parted with me with great Affection and Grief, I was received here with as much Coldneſs. Yet I know, it is better for me to be here: and when Patience has had its perfect work in me, I ſhall be taken from the Croſs, or the

* *Sarah Perrin* was now the Houſe-Keeper at *Briſtol*.

† The former Houſe-Keeper.

the Croſs from me. So God may be glorified, it matters not how long, or how ſhort, I am to endure it.

I find great Peace, but not ſuch ardent Deſire as I did. I move on but ſlowly; but I have a little ſight of the good Land, and hope I ſhall never miſtake the Borders of the land, for Canaan itſelf. For whoever thinks they have attained what they have not, I know muſt ſuffer loſs.

My good Friend, pray for me: pray, that God may give me Wiſdom; for I am, indeed I am very weak in Underſtanding; which, though I feel no Condemnation for, yet at times I find deep Grief, for fear my ignorance ſhould cauſe others to err. With Duty I remain

Thy poor, unworthy Friend,

S. P.

LETTER XXXI.

[*From the ſame.*]

Briſtol, June 10, 1744.

My Dear and Honoured Friend,

SINCE I writ laſt, I have had a caution given me, not to write ſo freely; becauſe my Affection has been miſ-interpreted; leſt it ſhould hurt the Cauſe of God. But I cannot ſee, if we feel Love and Thankfulneſs for the Bleſſings we receive from your Miniſtry, why we ſhould refrain from ſpeaking of it, whilſt the World are ſo ready to open their mouths againſt you.

That we ſhall always find more Nearneſs to ſome ſouls, than others, I am firmly perſuaded; even when we are made perfect in Love, from the late inſtance of our Brother *Charles Jones*. In his laſt moment, after the work was finiſhed, and his Joy was full, he in a more particular manner prayed for, and ſpoke of, the Miniſters, by whom God had brought him to Himſelf. Therefore I think, as my Soul proſpers, the

ſame

ſame Love, I have always expreſſed, will increaſe; and I ſhall ſpeak of it more and more: and I doubt not, but the Grace of God will preſerve me from all Affection, that is not for my Good, and his Glory.

I ſee how abſolutely neceſſary it is, with all the Light God gives us, to examine every Motion of our heart, in order to diſcover all the Deceit, that is within us. O that God would thoroughly purge the floor of my heart, that nothing, but pure Love may be found in me! That, whether I am treated well or ill, perfect Charity may be the only Motive of all my words and actions! Indeed, it would be right, whenever my Friends obſerve theſe imperfections in me, to ſpeak plainly; that they may appear more odious, and I may ſtrive more for the Maſtery.

I think, I may venture to ſay, Love abounds more and more amongſt us. It ſeems, as if we were now ſtriving, which ſhould ſhew the moſt Kindneſs. I am now ſo far from thinking, it will never be better, that I ſee, it is better and better daily, as to Peace and Concord. Laſt Firſt Day, every one of us went to Sacrament, and I have great hope, our Lives will adorn the Goſpel.

I ſee I am in more danger, than I was when my Croſs was greater. For I then ſo ſenſibly felt the Neceſſity of crying to God, and keeping cloſe to him in Prayer. Whereas now I feel ſuch Gladneſs of Heart, Health of Body, and very little Croſs, that I fear, without great Watchfulneſs, I ſhall ſuffer Loſs. I would willingly drink of the Cup, our Lord drank of, and ſuffer with his People. But he knoweth beſt, what I am able to bear, and dealeth with me according to his Love and Kindneſs.

I hope, I ſhall always take it kind of my Friends, to diſcover to me my Faults, in any way they judge proper. My laſt Meſſage has convinced me, I have greatly erred in writing my thoughts of others: though I can ſay, it always has been with ſome view of Good; and, I believe, ſometimes has prevented the

the enemy's taking any advantage over me. May God keep your enemies from making an ill uſe of the writings that have been clandeſtinely ſhewed unto them. O may the God of our fathers dwell in thee, and the ſpirit of Elijah reſt upon thee. With duty and love unfeigned, I remmain

Thy Friend,

S. P.

P. S. Pray write to us, and remember me in prayer, for I ſee I do not long eſcape without a burden. My heart is knit more and more unto you, and may we be filled with that manner of love wherewith Chriſt loved us.

LETTER XXXII.

[*From the ſame.*]

Briſtol, Sept. 23, 1743.

My very Good Friend,

WHAT ſhall I ſay? I have this ſtrong and only proof it is right and good for me to be in this houſe. The loving kindneſs of the Lord is very great to me. I find no temptation, but the ſame moment I ſee deliverance; yea, and I am made more than conqueror. The Lord is emptying my ſoul; and he will fill it. Deeply I feel my wants. Is it poſſible my deſires ſhould be ſatisfied and I ſhould live? The outward man I know grows weaker: ſurely ſoon I ſhall be with Chriſt in glory; but ſometimes it appears to me I muſt ſuffer more firſt, and there will be ſomething even for me to do before I go hence. I have no choice in it, I can patiently wait my appointed time.

I can ſay with ſincerity, my deſire of being dutiful to thee, proceeds from no ſelfiſh motive. I love the church: I deſire to do the will of my father, and it always appears to me that I cannot ſerve his people any other way acceptably, but by obeying thoſe he has ſet over us. My mind is inlarged towards you. I find no motion of any affection in my heart, but

brotherly love. I count nothing my own. I want no reſpect or ceremony from you, only this freedom. I deſire, in every way you think I can be ſerviceable, you would always ſpeak to me as your ſervant or friend.

One thing I wiſh I could conquer: I cannot yet talk to either thy brother or thee on ſpiritual things, with as much freedom as I can to others. The diſproportion of our knowledge appears always ſo very great, that I am never with you but I find great backwardneſs of opening my mouth. I believe there is a mixture of fear and pride in this temptation.

O eternity, eternity! It appears near to me. I have ſome ſight of the glory which ſhall be revealed in me; and my deſire is ſtronger than I can expreſs. O Lord, ſet my ſoul at liberty, that I may fulfil thy will, and die!

I feel my own unprofitableneſs more and more every hour, and every moment. I fall ſhort of doing His will whom my ſoul deſireth to love. What grief does this cauſe? But O with what love does this tender parent deal with me! When ſhall my ſoul praiſe him!

My dear friend, if thou canſt pray for me, do: for I ſtand in need of the prayers of the faithful. With duty I remain

Thy Unworthy Friend,

S. P.

LETTER XXXIII.

[*From the ſame.*]

Oct. 23, 1744.

Dear and Honoured Friend,

GREAT and many are the bleſſings I now enjoy; but the greateſt of all is ſtill lacking. I remain unholy. I deſire to be thankful, and to praiſe God. I ſee his goodneſs in all things concerning me; but my thoughts ſtill wander from him. O that I was an inhabitant of the land I ſee before me! I cannot reſt on this ſide Jordan. Sometimes I find a ſtrong deſire for thy coming to us; becauſe by no means what-

whatever has God wrought ſo effectually upon my ſoul. At other times I fear this deſire is wrong, and am ready to think I have ſome truſt in man. O that mine eye was ſingle, that every thought and deſire of my heart might be to his glory!

I have great ſatisfaction, notwithſtanding I ſee many ſnares attend my ſituation. I know that nothing but watching unto prayer will keep my ſoul in ſafety; but is not he that has kept me unto this hour, willing and able to preſerve me unto the end? My dear friend, pray for me. At preſent 'tis not the croſs I fear; it is being too much at eaſe in Sion. I want to be ſtirred up, to be more in earneſt after my own ſalvation, and the ſalvation of others.

Every day ſeems to bring freſh bleſſings. I ſee the loving kindneſs of the Lord in all things. O why am not I feelingly thankful? Surely I am the moſt ungrateful of all my father's children. I have all things added unto me, yet how coolly do I ſeek the kingdom of God and his righteouſneſs! O that my ſoul was a thirſt for God, and my whole heart panting after him! I am not in earneſt; yet I long for ſalvation. 'Tis the ſpirit of the Lord that quickeneth, why ſhould I expect it from one inſtrument more than another? O Lord, ſend by whom thou wilt ſend; but ſend life more abundantly into my ſoul, that I may live to praiſe thee!

O may the biſhop of our ſouls inlarge thy borders, increaſe thy gifts, for the perfecting his ſaints, and haſten the time of thy walking with God and of being perfect. Under a ſenſible enjoyment of his tender mercies, and the bleſſing I have received from thy miniſtry, I conclude

Thy Weak Unworthy Friend,

S. P.

LETTER XXXIV.

[*From Mrs. Margaret Jenkins.*]

Briſtol, Oct. 8, 1743.

Rev. Sir,

I THINK it neceſſary to give you a ſhort account of ſome of my paſt experience: I begin at the time the Lord gave me a full aſſurance of pardon. It was under a ſermon, in which theſe words were repeated, "Thanks be to God who hath "given us the victory, through our Lord Jeſus Chriſt." I was ſurprized with the glory of the Lord that ſhone around me: it ſhone, indeed, in a way that is unutterable. It was as bright and as diſcernable as the natural ſun at noon day. I thought my body as well as ſoul was changed, and I ſeemed as if I was loſt to this world, and yet my underſtanding was never clearer. The Lord ſpake loudly unto my ſoul, "This day "ſalvation is come to thy houſe, I will never leave thee nor "forſake thee." I replied, Lord, now let thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation. I felt myſelf clean every whit; nor could I make myſelf ſenſible, that ever I had ſinned. I praiſed the Lord in the words of the Virgin Mary, but not with my outward Voice. I knew I was born of God, and felt I was brought to an innumerable Company of Angels, and Spirits of juſt men made perfect, to Jeſus the Mediator of the New Covenant, and the Blood of Sprinkling, which ſpeaks better things than that of *Abel*. I opened my eyes, (for they were ſhut) and I thought, all things around me were Holineſs unto the Lord. This happened two years ago laſt Auguſt. But I forgot, I was to come daily, and waſh in the Fountain opened for Sin and Uncleanneſs. I went on, as if I had Grace enough to carry me to my journey's end. So fooliſh and ignorant was I! But now the Lord ſhewed what I was by nature, more than ever: ſo that I groaned under the intolerable weight of inbred Sin; and I had many a dry and

barren

barren Day; I believe, becauſe I did not watch unto Prayer. But it was not long, before I was again ſurprized, as it were, with a freſh Senſe of his Love, and a clear Sight of the Way, that I ſhould walk in. Commonly, before the Lord dealt thus graciouſly with me, I was ready to give up my Confidence. So I ſee, that Man's extremity is God's opportunity.

About two Months before I went from Mr. *Saiſe*'s, I had ſuch a calm Peace, and ſuch an inward, intimate Communion with the Lord, that when I ſat down to work, I ſeemed to be compaſſed about with the immediate Preſence of God: ſo that I ſometimes cried out, "I am a Child of an hundred Years old!" The Lord now taught me many things, and led me by a way, that I had not known. The following Winter, I fell into grievous Diſtreſs of Soul, that I cannot deſcribe; neither did any one, I converſed with, underſtand me. I was not in Doubt or Fear: but the Enemy ſuggeſted grievous things to me. I find, ſome have been in the ſame way ſince. Now I know Satan had me, to ſift me as wheat. I prayed to the Lord, that my Faith might not fail; and I found myſelf willing to bear it, as long as the Lord would ſuffer it. Two days after, (which was the Second of *January* laſt) in the Morning, while a dear and worthy Miniſter of Chriſt, was preaching the Grace of God in Chriſt, I had an immediate ſight of my Saviour upon the Croſs. My Soul was directly ſet at Liberty, and I went my way, praiſing God with an exceeding great Joy. I have been many times ſince under grievous Temptations: but never like this, nor my Deliverance ever ſo glorious. The more I ſee of Jeſus's Love, the more I ſee of my own Vileneſs: ſo that I can ſay, "Lord, thy Compaſſion "never fails, and therefore I am not in Hell!"

Sir, I deſire you would pray for me. I muſt praiſe the Lord for you; for, in his hand, you have been the ſole inſtrument

ſtrument of my Bleſſedneſs. Therefore I beg leave to conclude myſelf,

Dear Sir,

Your's in the Lord,

MARGARET JENKINS.

I inſert this Letter, chiefly for the Benefit of her Daughters. God grant, they may tread in their Mother's Steps!

LETTER XXXV.

[*From Mr. Henry Millard.*]

The valuable young man, who wrote the following Letter, ſtayed but a little while longer on earth.

St. Ives, Sept. 11, 1744.

Rev. Sir,

I Am glad to hear from you: I hope all things are well at *London*; and I ſhould be glad, if they were ſo here. Although Brother *Weſtell* is bailed out of Priſon, the Devil rages horribly. On the Wedneſday after he came home, he went to *Gwenap*. While he was preaching, the Mob ruſhed into the Houſe, beat the Candles out, and then came up to the Deſk; but it being dark, they could not find the way into it. At laſt, when they had broken it down, they found a little Boy in it, inſtead of the Preacher. They gave him two or three blows, and let him go. Brother *Weſtell* ſtood by them for ſome time in the dark, with an old Woman's Hat upon his Head; till ſome of our Friends, that ſtood at the Window, took him out. He went over the hedge; but the Mob ſoon overtook and brought him back again. They cried out, "We "have got the Preacher!" Captain *Hitchins*'s two Sons hearing them, ran to them, and bid them let him go. There being but two that had hold of him, they let him go. And while

while they went to call more of the Mob to their aſſiſtance Brother *Weſtell* ran over two hedges into a ſtanding field of Oats. There he lay. The Mob being buſy in breaking the partition and ſeats to pieces, did not follow him preſently: and when they did, they could not find him. So they went away for that time. The Saturday following, which was Saturday laſt, it being my turn to go, I met one of Captain *Hitchins*'s ſons, and one of our *Gwenap* Brethren. They told me, it was not beſt for me to come there; for the Mob ſaid they would have me, if they pulled down every Houſe in the Town. About Three o' Clock, I went to preach at *Stithians*. When I was going to preach, I was told, the Mob was coming from *Gwenap* after me. But I preached very peaceably, and met the Society; and the Lord was with us of a Truth. As we were going to *Gwenap*, we ſaw the Mob on the top of the Downs. They had been at *Gwenap*, and pulled down the Houſe where the Society was kept. When they found me not there, they purſued after me, thinking to meet me on the way, or to catch me in *Stithians*. Mean time, we went over a Friend's hedge into his Garden. It was but a ſhort time, before the Mob came down, horſemen and footmen. Speaking moderately, they were betwixt three and four hundred. One in the village told them, that I was gone forward: ſo they went on in haſte. When they were gone, we went over the hedge, and croſſed the fields, and ſo eſcaped out of their hands.

They ſaid, they had orders from the Gentlemen, to pull down any houſe that I was in; and they do ſwear they will kill them, that receive us. So Preaching is over for a ſeaſon, until there is ſomething done in this matter.

Sir, I deſire your Prayers, and the Prayers of all the Brethren, who am the leaſt of all your Servants in Chriſt,

HENRY MILLARD.

LETTER

LETTER XXXVI.

[*From Mr. William Briggs.*]

Newcaſtle, Dec. 28, 1744.

Honoured Sir,

I Have, ſince Yeſterday Morning, had cloſe Converſation with thirty-ſix of the Women, and nine of the young Men here. Such a Company of earneſt Souls, I hardly ever met with together. One and all ſeem to have Freedom from all outward Sin, and are greatly deſirous of being delivered entirely from all Sin. Moſt of them are truly bleſſed Mourners, and Hungerers, and Thirſters, after Spiritual Life and Power, and in much Miſery without it; and ſeem reſolutely bent to forſake all other Comforts, to enjoy the abiding Spirit of Chriſt dwelling in them. Thoſe, who ſeem leſs in earneſt, are often under ſtrong Convictions. All ſeem very ſtedfaſt in coming in the Mornings and Evenings; and moſt of them break through the various and odd Obſtacles, which are ſet againſt their praying at the Hour [Five] appointed; in which they find great Power, and many Bleſſings. All (except about three or four) opened their Hearts to me, only not as freely, I believe, as they would do to God Himſelf: and in great Simplicity told me of all their Troubles. And nothing ſeems ſo grievous to them, as the Evil of their own Hearts, their Unfaithfulneſs to the Grace given, and their Want of Love to God. I was amazed, that People, whom I never ſaw before, ſhould be ſo wonderfully plain and open to me a ſtranger.

The Lord has wonderfully manifeſted his convincing Power, whilſt and ſince Mr. *Charles* was here. Many told me weeping, that they were going careleſs, and back into the World again, before he came; and now they were earneſtly ſeeking the Work of God to be finiſhed in their Souls. Though many of them are in exceeding great Perplexity, and ſuffering great Temptation, yet are they very willing to endure, ſo that they may but hold out to the End.

I fully

I fully intended to have come away next Monday; but through the earneſt Requeſt of Brother *Nelſon*, I am conſtrained to ſtay, and viſit the Claſſes with him. By the return of the Poſt, we ſhould be glad of your Advice, whom to put out, and whom to take in. O pray for us all!

All join with me in Duty to yourſelf and Mr. *Charles*, and Love to all the Church. I am,

Sir,

Your Son and Servant in the Lord,

W. BRIGGS.

POETRY.

A FAREWELL TO THE WORLD.

By Mrs. Wright.

WHILE Sickneſs rends this tenement of clay,
Th' approaching Change with pleaſure I ſurvey.
O'erjoy'd to reach the goal with eager pace,
E'er my ſlow life has meaſur'd half its race.
No longer ſhall I bear, my friends to pleaſe,
The hard conſtraint of ſeeming much at eaſe,
Wearing an outward ſmile, a look ſerene,
While piercing racks and tortures lurk within.
Yet let me not, ungrateful to my God,
Record the evil, and forget the good.
For both I humble adoration pay,
And bleſs the Power, who gives, and takes away;
Long ſhall my faithful memory retain,
And oft recall each interval of pain.
Nay, to high heaven for greater gifts I bend;
Health I've enjoy'd, and I had once a friend.

Our labour ſweet, if labour it might ſeem,
Allow'd the ſportive and inſtructive ſcene:
Yet here no lewd or uſeleſs wit was found;
We poiz'd the wavering ſail with ballaſt ſound.
Learning here plac'd her richer ſtores in view,
Or, wing'd with love, the minutes gaily flew.

Nay, yet ſublimer joys our boſoms prov'd,
Divine benevolence, by heaven belov'd:
Wan, meagre forms, torn from impending death,
Exulting, bleſt us with reviving breath.
The ſhivering wretch we cloath'd, the mourner chear'd,
And ſickneſs ceas'd to groan, when we appear'd.
Unaſk'd, our care aſſiſts with tender art
Their bodies, nor neglects th' immortal part.

Sometimes in ſhades, impierc'd by *Cynthia*'s beam,
Whoſe luſtre glimmer'd on the dimpled ſtream,
We wander'd innocent through ſylvan ſcenes,
Or tripp'd, like fairies, o'er the level greens.
From fragrant herbage, deck'd with pearly dews,
And flowrets, of a thouſand different hues,
By wafting gales, the mingling odours fly,
And round our heads in whiſpering breezes ſigh.
Whole nature ſeems to heighten and improve
The holier hours of innocence and love.
Youth, wit, good nature, candor, ſenſe, combin'd,
To ſerve, delight, and civilize mankind;
In wiſdom's love, we every heart engage,
And triumph to reſtore the golden Age.

Now cloſe the bliſsful ſcene, exhauſted Muſe,
The lateſt bliſsful ſcene, that thou ſhalt chuſe;
Salute with life, what joys for me remain,
Save one dear wiſh, to balance every pain;

To

To bow my head, with grief and toil oppreſt,
Till borne by Angel-bands to everlaſting reſt.

It is but Juſtice to her memory; to obſerve, that ſhe was at reſt, before ſhe went hence; being for ſome years a witneſs of that *Reſt, which remains* even here *for the people of God.*

UNIVERSAL REDEMPTION.

HEAR, Holy, Holy, Holy Lord,
Father of all mankind,
Spirit of Love, Eternal Word;
In Myſtic Union join'd.

Hear, and inſpire my ſtammering tongue,
(Exalt my abject thought)
Speak from my mouth a ſacred ſong,
Who ſpak'ſt the world from nought.

Thy darling attribute I praiſe,
Which all alike may prove,
The glory of thy Boundleſs Grace,
Thy Univerſal Love.

Mercy I ſing, tranſporting ſound,
The joy of Earth and Heaven,
Mercy by Every Sinner found,
Who takes what God hath given.

Mercy for all thy hands have made,
Immenſe, and unconfin'd,
Throughout thy every work diſplay'd,
Embracing All Mankind.

Thine

Thine eye ſurvey'd the Fallen Race,
When ſunk in Sin they lay,
Their miſery call'd for all thy Grace,
But Juſtice ſtopp'd the way.

Mercy the fatal Bar remov'd,
Thy Only Son it gave,——
To ſave a world ſo dearly lov'd,
A ſinful world to ſave.

For Every Man he taſted Death,
He ſuffer'd once for All;
He calls as many ſouls as breathe,
And All *may* hear the Call.

A power to chuſe, a will t'obey,
Freely his Grace *reſtores*;
We All *may* find the living way,
And call the Saviour Ours.

Whom his Eternal Mind *foreknew*,
That they the Power would uſe,
Aſcribe to God the Glory due,
And not his Grace refuſe:

Them, only them, his Will *decreed*,
Them did he *chuſe* alone,
Ordain'd in JESU's ſteps to tread,
And to be like his Son.

Them, *the Elect*, conſenting few,
Who yield to proffer'd Love,
Juſtified here he *forms anew*,
And *glorifies* above.

For

For as in *Adam* all have dy'd,
So All in *Chriſt* may live;
May (for the World is juſtified)
His Righteouſneſs receive.

Whoe'er to God for Pardon fly,
In Chriſt may be forgiven:
He ſpeaks to All, "Why will ye die,
And not accept my heaven?"

No! In the death of him that dies,
(God, By his Life hath ſworn,)
He is not pleas'd; but ever cries,
Turn, O ye Sinners, turn.

He would that All his Truths ſhould own,
His Goſpel All embrace,
Be juſtified by Faith alone,
And freely ſav'd by Grace.

And ſhall I, Lord, confine thy Love,
As not to others free?
And may not Every Sinner prove,
The Grace that found out me?

Doubtleſs through one eternal Now,
Thou ever art the ſame;
The Univerſal Saviour Thou,
And JESUS is thy Name.

Ho! every one that thirſteth, come!
Chuſe life; obey the Word;
Open your hearts to make him room,
And banquet with your Lord.

When

When God invites, ſhall Man repel?
Shall Man th'exception make?
"Come, freely come, WHOEVER WILL,
And Living Water take!"

Thou bid'ſt; and would'ſt thou bid us chuſe,
When purpos'd not to ſave?
Command us All a Power to uſe,
Thy Mercy never gave?

Thou can'ſt not mock the ſons of men,
Invite us to draw nigh,
Offer thy Grace to All, and then
Thy Grace to Moſt deny!

Horror, to think that God is Hate!
Fury in God can dwell!
God could an helpleſs World create,
To thruſt them into Hell!

Doom them an endleſs Death to die,
From which they could not flee!
No, Lord; thine inmoſt bowels cry
Againſt the dire Decree!

Believe who will, that human pain
Pleaſing to God can prove:
Let *Moloch* feaſt him with the ſlain,
Our God, we know, is Love.

Lord, if indeed without a bound,
Infinite Love Thou art,
The HORRIBLE DECREE confound,
Enlarge thy people's heart!

Ah!

Ah! Who is as thy ſervants blind?
So to misjudge their God!
Scatter the darkneſs of their mind,
And ſhed thy Love abroad.

Give them conceptions worthy Thee,
Give them in JESU's Face
Thy Merciful Deſign to ſee,
Thine All-redeeming Grace.

Stir up thy ſtrength, and help us, Lord,
The Preachers multiply:
Send forth thy Light, and give the Word,
And let the ſhadows fly.

Oh! if thy Spirit ſend forth me,
The meaneſt of the throng,
I'll ſing thy Grace divinely free,
And teach Mankind the Song.

Grace will I ſing, through JESU's Name,
On All Mankind beſtow'd;
The everlaſting Truth proclaim,
And ſeal that Truth with blood.

Come then, thou All-embracing Love,
Our frozen Boſom warm;
Dilating Fire, within us move,
With truth and meekneſs arm.

Let us triumphantly ride on,
And more than conquerors prove,
Mightily bear th' oppoſers down,
And bind with cords of love.

Shine

Shine in our hearts, Father of Light;
JESU, thy beams impart;
Spirit of Truth, our minds unite,
And keep us one in heart.

Then, only then, our eyes ſhall ſee
Thy promis'd kingdom come;
And every heart by Grace ſet free,
Shall make the Saviour room.

Thee every tongue ſhall then confeſs,
And every knee ſhall bow;
Come quickly, Lord, we wait thy Grace,
We long to meet Thee now.

THE Arminian Magazine, For JUNE 1778.

The Examination of TILENUS *before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of* Eutopia.

Wrote by one who was present at the Synod of Dort.

[CONCLUDED *from p.* 201.]

Mr. *Simulans.* SEEING it hath pleased God to keep his immutable Decrees, as well that of *Reprobation*, as that of *Election*, locked up in the secret Cabinet of his own unsearchable Counsel, we are to govern our judgment by the *Rule of Charity*, which *believeth all things, and hopeth all things.* 1 Cor. xiii.

Tilenus Tentatus. It is not the *judgment of my Charity*, but the *certainty of my Faith*, that must give me comfort in this particular. The *judgment of Charity* is a good standing measure betwixt man and man: but it is not current betwixt man and his own Conscience; much less betwixt him and God. If

Chriſt died only for a *few* particular perſons, and all the promiſes made in him, belong to thoſe *few* only! unleſs I could find ſome mention of my name amongſt them, or receive ſome *revelation* from heaven to that effect, how can I with any certainty build my faith upon it, that I am one of them?

Mr. *Take-o'Truſt.* We are bound to think every one is of the number of the *Elect*, till it appears to the contrary.

Tilenus Tentatus. I am beholden to you, that waving the ſeverity of your reaſon, you will make uſe of a charitable ſuppoſition to flatter me into an opinion, that I am one of that *little flock* for which Chriſt died. But there is nothing can comfort me, but a full and certain perſuaſion, that I am one of them; which you will never be able to work in me, unleſs you can find ſome particular and undeniable evidence of my intereſt in him.

Mr. *Indefectible.* You ſhould reflect upon your former *experience* of God's gracious work in you. That ſpirit of adoption ſent out into the hearts of God's Elect, *to bear witneſs to their ſpirits*; though he may become *ſilent*, and not ſpeak peace to them in ſuch an audible language of comfort, yet *he abides with them for ever.*

Tilenus Tentatus. Some comfortable apprehenſions might be kindled in theſe boſoms that have been warmed with heavenly experiences, if they were not all overcaſt and darkened again, by other black clouds, which ſome of your greateſt *Divines* have ſpread over them. For Mr. *Calvin* himſelf (Inſt. lib. iii. cap. 2. §. 10, 11.) ſaith, "That the heart of man hath ſo many ſtarting holes, and ſecret corners of vanity and lying, and is cloathed with ſo many colours of guileful hypocriſy, that it oftentimes deceiveth itſelf: and beſides, experience ſheweth, that the Reprobates are ſometimes moved with the ſame feelings, that the Elect are, ſo that in their own judgment they nothing differ from the Elect."

Mr. *Know-little.* You are to conſider that all the *Elect* are not called at the ſame hour.

Tilenus

Tilenus Tentatus. I ſhould not ſtand upon the hour; I could be content that God may take his own time to call me, if you could, in order to my preſent comfort, inſure me, that I ſhall be called, though it be but at the hour of death: but this is that, I am afraid you have no grounds for.

Mr. *Take-o'Truſt.* You may be confident, that Chriſt is dead for you, and that you have an intereſt in him, ſo you can believe it.

Tilenus Tentatus. I would deſire to aſk but theſe two queſtions. 1. Whether this comfort be applicable to all and every ſick and afflicted perſons? And 2. Whether it be grounded upon the truth? For if it be not to be applied unto all, I may be amongſt the excepted perſons, and ſo am not concerned in it; or, if it be not grounded upon the truth, you offer me a deluſion inſtead of comfort.

Mr. *Take-o'Truſt.* It is applicable unto all, and every one, and grounded upon the unqueſtionable truth of the Holy Goſpel.

Tilenus Tentatus. If it be applicable to all, and every one, and grounded upon the truth; that is, as I conceive, a truth *antecedent* to their believing, then it follows undeniably, that Chriſt died for all in general, and for every one in ſpecial; (elſe how can the comfort of this doctrine be ſo applied to them, as you would have it?) But if your Meaning be, that it will become true to me, or any other perſon, [*that Chriſt died for us,*] by that *act* of faith which you would have me, or any ſuch other perſon, give unto your ſpeeches; then you run into a manifeſt abſurdity, maintaining, that the *object* of faith, or the thing propoſed to be believed, doth receive its *truth* from the *act* of the believer, and depend upon his conſent; whoſe faith can no more make true, that which in itſelf is falſe, than make falſe by his unbelief, that which in itſelf is true. Well may the *Infidel* deprive himſelf of the fruit of Chriſt's death; but he cannot bring to paſs, by his unbelief, that he hath not ſuffered it, as a proof of his love to mankind. On the other

ſide,

ſide, the believer may receive benefit from the death of Chriſt, but his act of faith doth not effect, but neceſſarily ſuppoſe that death as ſuffered for him, before it can be exerciſed about it or lay hold upon it. Nay, my believing is ſo far from procuring Chriſt's death for me, that, on the contrary, our great Divines do maintain, That I cannot have Faith, unleſs it be procured for me by the merits and death of Chriſt. And becauſe I cannot find this faith in me, I may conclude he hath not procured it for me, and conſequently that he hath not died for me; and this is the ground of all my trouble.

Dr. *Dubious.* Sir, I wiſh you to take heed of that *evil heart of unbelief*, as the Apoſtle calls it, *Heb.* iii. and to that end remember the words of our Saviour, *John* iii. *ult. He that believeth on the Son, hath everlaſting life: and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.*

Tilenus Tentatus. Sir, inſtead of lending me a clew to guide me out of that maze of difficulties, into which the prodigious *Divinity* of the *Synod* hath led me, you intangle me much more in it. For whereas the Apoſtle ſaith, that *God ſends ſtrong deluſions to ſuch as will not receive the love of the truth, that they may be ſaved:* you would firſt perſuade men to believe a falſe propoſition, (when you exhort every man to believe, that Chriſt died for him, which is falſe according to that *doctrine*) and then having believed this falſhood, they are puniſhed by the ſpirit of error, and made to believe a lie. I beſeech you, which way would you have me turn myſelf, to get out of theſe perplexities? Having inſtructed me to believe a doctrine, that turns my obedience into puniſhment, and makes my following the truth (according to that calculation) the ſure way to aggravate my damnation. For if the *Synod* ſaith true, and Chriſt be not dead for them that believe not in him, how do they deſerve to be puniſhed, for not believing that which is falſe? And thoſe that do obey the Commandment, and believe in his death, (though but for a time,) why ſuffer they the puniſhment due

due only to the refractory and incredulous, which is to believe a lie?

Mr. *Know-little.* Sir, you must not think to beguile us with your *vain Philosophy:* we are too well established in these saving truths, to be perverted by such *Sophistry.*

Tilenus. If you have no better *Cordials* for afflicted Consciences, nor firmer props to support the necessity of your ministry, than these, the most vulgar capacities will conclude, from the premises, that your office is altogether useless. Laying aside therefore the person of the *Infidel, Carnal, Tepid,* and *Afflicted,* whose parts I have hitherto acted, to make a practical trial of the efficacy of your ministry upon them, I beseech you to reflect upon what hath already passed betwixt us; and consider further, what a spirit presided in that *Synod,* that led those *Divines* (maugre all the reason to the contrary) to deny some things which the Scripture expressly affirms, and to affirm other things, which the Scripture as expressly denies. They deny *the universality of the merits of Christ's death,* (which the Scripture abundantly proclaimeth) and yet they enjoin all men, upon peril of damnation, to believe in him; as if the *Author* of all truth did not only allow, but also command some men to believe falsehood. They exhort every one to believe, *that he is elected to salvation,* (though indeed he be a very Reprobate,) and that he *cannot lose faith and grace* once received, which the Scripture in express terms denieth. And as the denial of Christ's universal redemption, takes away all the solid ground of comfort; so the asserting the Saints indefectibility, overthrows the necessity of exhortation, with the usefulness of promises and threatnings to enforce it: for who will value such admonitions, [*Harden not your hearts—Take heed lest ye fall—Receive not the grace of God in vain—*] when he is instructed to believe, that he can never be so far wanting to the grace of God, nor harden his heart, nor fall from his standing, so far as to endanger his salvation? And who will deny himself the present satisfaction of his lusts and passions, for the reversion of

a kingdom,

a kingdom, who is perſuaded, there are ſeveral Decrees paſt in Heaven, as well to neceſſitate, as ſecure him in the enjoyment of them both? And who will be frighted from the pleaſures of Sin, with the threatened danger of Damnation, who believes it is no more poſſible to happen to him, than for God to lie, or his immutable Decrees to be reſcinded? In brief, when we conſider the conſequences of that doctrine, that the Abſolute Decrees of Heaven, do not only *over-rule*, but alſo *predetermine* every *individual* action of mankind, (ſo that it is impoſſible for the endeavours and wit of man, to make any one of them happen at any other time, or after any other manner than they do) may we not conclude, that it is God's fault, that ſo many men prove *Infidels*, and *profane*, *lukewarm*, and *deſperate*; becauſe it is *he* that doth with-hold that Grace, which is abſolutely neceſſary to work an effectual change in them? And reſolve, that it were therefore fit, that all preachers (forbearing to importune the weak creature to attempt any of thoſe mere impoſſibilities) ſhould direct their admonitions to God alone, that he would (perform what is his work only, that is,) *convert*, *correct*, *provoke* and *comfort* them, by ſuch an *invincible* arm of efficiency as cannot be reſiſted?

The benefit of the word preached being thus totally evacuated by theſe doctrines, we ſhall find no more uſe or comfort in the Sacraments, but ſo far as we can obſerve, the very ſame Miniſters, in the very Adminiſtration of them, to overthrow their own Doctrine. For to every one they *baptize*, they apply the Promiſes of the Covenant of Grace, contrary to their own Tenet, which is, that they belong nothing at all to the Reprobates. Likewiſe the *Lord's Supper* is given to all, with the aſſurance Chriſt died *for all* them that receive it, though their own Tenet is, that he no way died for them who receive it *unworthily*, and to their condemnation; whoſe number is not ſmall among our Reformed Congregations, even by their own Confeſſion. What more? The very Exerciſes of Prayer, wherein the Paſtor and the Flock are joint petitioners, ſhall be found

found of no uſe or comfort unto either, ſince they all are either Elect or Reprobate; for the *Elect* obtain no new thing by this means, if God hath written them (as the Synod ſays) from all Eternity in the Book of Life, without any Relation to, or Conſideration of, their Faith and Prayers; and that it is impoſſible they ſhould be blotted out of it. And the Reprobates can never cauſe themſelves to be enrolled therein by any exerciſes of Faith or Prayers, any more than they are able to diſannul the immutable Decree of God.

Gentlemen, I ſhall trouble you no further, but only to deſire you to ponder thoſe many Prejudices that lie againſt ſuch a Religion, as is rather repugnant than operative to the Converſion of an Infidel, the Correction of the Carnal, the Quickning of the Careleſs, and the Conſolation of the Afflicted. And if the Doctrine delivered by the Divines of that Synod doth fruſtrate the Preaching of the Word, the Uſe of the Sacraments, and the Exerciſe of Prayer; it overthrows the ſacred Function of the Miniſtry, (which conſiſts in the faithful adminiſtration of wholeſome doctrine and good diſcipline) and gives ſuch a total Defeat to the whole Deſign of the Divine Ordinances; I hope you will, out of your great piety and prudence, not think it reaſonable, to make the Profeſſion of ſuch Faith or Doctrine your *Shiboleth*, to diſcern your Examinants, and paſs them in the account of the godly Miniſters.

Dr. *Abſolute.*
Mr. *Fatality.*
Mr. *Fry-babe.*
} Withdraw, withdraw, withdraw.

Dr. *Abſolute.* Brethren, what think you of this man, now you have heard him diſcover himſelf ſo fully?

Mr. *Fatality.* The man hath a competent meaſure of your ordinary unſanctified Learning. But you may ſay, he hath ſtudied the Ancient Fathers, more than Mr. *Calvin* and Mr. *Perkins:* and alas! they threw away their enjoyments, and their lives too, ſome of them, for they knew not what; they underſtood little or nothing of the Divine Decrees, or the

Power

Power of Grace and Godlineſs. This great light was reſerved for the honour of after-ages.

Mr. *Efficax*. He may be an honeſt moral man; but I cannot perceive that he hath been much acquainted with Sin, or ſenſible of the nature of Repentance. I confeſs, for my own part, I was never much taken with theſe *Obadiah's*, that cry, *I thy ſervant fear the Lord from my youth*, [1 Kings xviii. 12.] give me your experimental Divines. The burnt child will dread the fire; and as *Jude* adviſeth, *will have compaſſion* upon their brethren, and will *ſave them with fear*, uſing a holy violence to *pluck them out* of the burning. I remember Mr. *Calvin* confeſſeth, in an Epiſtle to *Bucer*, "that he had a great conflict "with that wild beaſt of Impatience that raged in him, and "that it was not yet tamed." He would frequently reproach his brethren (eſpecially if they diſſented from him in the matter of Predeſtination) by the name of Knave, and Dog, and Satan. And he ſo vexed the Spirit of *Bucer*, that he provoked the good mild man to write thus to him: *Judicas prout amas, vel odiſti: amas autem vel odiſti, prout libet.* That his judgment was governed by his paſſions of love and hatred, and theſe by his luſt. And for his bitter ſpeeches, *Bucer* gave him the title of a Fratricide. The Reverend *Beza* confeſſeth alſo of himſelf, "That for the ſpace of fifteen years together, wherein "he taught others the ways of righteouſneſs, himſelf trod nei-"ther in the way of truth, nor bounty, nor ſobriety; but ſtuck "faſt in the mire [of ſin.]" Men that have had trial of the powerful workings of ſin and grace, and been brought upon their knees (like the great Apoſtle) with a bitter complaint, O wretched man that I am! theſe are your Divines!

Dr. *Abſolute*. Have any of you any more objections againſt him?

Mr. *Indefectible*. He holds the Poſſibility of the Saints Apoſtacy, notwithſtanding the Decrees and Promiſes of God to the contrary, and concludes *David's* Adultery and Murder to be wilful waſting, deadly ſins, and inconſiſtent with the ſtate

of

of Regeneration: ſo that ſhould a *godly man* through the frailty of the fleſh ſuffer the like infirmity, he would be ready to diſcourage and grieve his ſpirit, telling him he had forfeited his intereſt in God's favour.

Mr. *Narrow-grace.* What was worſe than that, he flouted the *Divines* of the *Synod*, ſaying, if their doctrine were well improved, it would prove an *Antidote* againſt the power of *Death*, and teach a man how to become immortal, even in this life. He ſaid, If the elect cannot be cut off in the ſtate of impenitency, notwithſtanding they fall into moſt grievous ſins; then but let them abandon themſelves to ſome horrid luſt, or courſe of impiety, and they ſhall be ſure to be immortal.

Chairman. Gentlemen, what ſay you to Mr. *Tilenus?* Do you improve of him as a man fitly qualified for the Miniſtry.

Mr. *Fatality*
Mr. *Preterition*
Mr. *Indefectible*
and the reſt. } No, by no means do we like his principles.

Call him in.

Chairman. Sir, the *Commiſſioners* are not ſatisfied in your *Certificate.* You may be a godly man, we do not deny; but we have not ſuch aſſurance of it, as we can build upon, and therefore we cannot approve of you for the Miniſtry; and that you may be at no more expence of purſe or time in your attendance, we wiſh you to return home, and think upon ſome other employment.

Tilenus. Sir, I could wiſh I might be acquainted with the reaſon of this my *reprobation*, unleſs the *Decree* that governs your *Votes*, or proceeds from them, be *irreſpective*. I think, I am not ſo ill beloved amongſt the moſt learned of the *Godly Clergy*, (though differing a little in judgment from me) but I can procure a full *Certificate* from the *chief* and moſt *moderate* of them.

Chairman. That is not all the matter we have againſt you; what have we to do with moderate men? We ſee your temper

and want of modesty in that expression, and therefore you may be gone.

Tilenus. Then, *Gentlemen*, I shall take my leave, and commend you to more sober Counsels and Resolutions.

[*End of the Examination of Tilenus.*]

A DISCOURSE concerning the NECESSITY *and* CONTINGENCY *of* EVENTS *in the* WORLD, *in Respect of God's* ETERNAL DECREES.

By THOMAS GOAD, D. D.

[*Wrote about the Year* 1620.]

To the READER.

Christian Reader,

THIS Piece was the only Remain *of that* Reverend Divine, *whose name is prefixed to it. It came to my hands by buying some of the Books of his deceased* Amanuensis. *I need make no* Encomium *either of the* Author, *or the* Work; *the* one *was very well known to, and is still remembered by* some; *and the* worth *of the* other *needs not beg our Commendation. The Author was one of the most eminent Divines at the Synod of* Dort, *when the subject matter of this Discourse was in contest. Whether our Author was then of that judgment, which he declares here, I am not certain. However, if his* after *thoughts inclined him to truth, we have reason to bless the God of* Truth *for the discovery. And I heartily wish, that all men, who are intangled in the briars of these* prickly Disputations, *as our Reverend Author calls them, would lay aside all* prejudice, *and yield to Scripture and Reason.*

Thy Friend and
Servant in Christ,

J. G.

A DISCOURSE

A DISCOURSE concerning the NECESSITY *and* CONTINGENCY *of* EVENTS.

1. THE Sum of the Controverſy is this: *Whether all things that ever have or ſhall come to paſs in the World, have been, or ſhall be effected* neceſſarily, *in reſpect of an* irreſiſtible Decree, *by which God hath everlaſtingly* determined, *that they ſhould* inevitably *come to paſs.*

2. *Whether many things have not been done* contingently, *or after ſuch a middle Manner between* impoſſibility *of being, and* neceſſity *of being, that ſome things which have been, might as well not have been, and many things which have not been, might as well have been, for aught God hath decreed to the contrary.*

An happy compoſing of this intricate Controverſy will be of excellent uſe, not only in guiding us ſafe through the Briars of theſe prickly Diſputations of *Predeſtination, Free-will,* the *Cauſe of Sin,* &c. but likewiſe in eaſing us of many Scruples and perplexing Caſes, which daily ariſe in our minds, concerning God's *ſpecial* Decrees, and *particular* Providence, in reſpect of the paſſages of our Life.

I purpoſe to carry ſuch an equal eye to Brevity and Perſpicuity, that the Reader ſhall have no juſt cauſe to ſay, that I am either obſcure or tedious.

I have already divided the main Queſtion into two particular *Queries.* Many Divines have ſubſcribed to the firſt *Query*; maintaining, that whatſoever any Creature doth, *Man* or *Beaſt, Plants* or *inanimate* Elements and *Meteors,* God from all Eternity hath *decreed,* that they ſhould *neceſſarily* do it; ſo that a man doth not ſo much as ſpit without a Decree: yea, *they ſay,* that there falleth not ſo much as a *drop* of rain, or ariſeth a *blaſt* of wind, without the command of God.

Others have ſubſcribed to the *ſecond*; teaching, that as God in his *Wiſdom* hath ordered, that ſome things are *impoſſible,* and cannot be; ſome things *neceſſary,* and cannot but be; ſo hath he *poiſed* ſome things in ſuch an equal *poſſibility* of being or not being, and left it to his Creatures, *choice* to turn the *ſcale,* that in

in reſpect of him they fall out *contingently*; it being as poſſible for his Creatures to have *omitted* them, as to have done them.

I have a good while *halted* between theſe two Opinions; I have hovered over them, to ſee where I were beſt to light. Sometimes I have ſent out my Aſſent like *Noah*'s Dove, but ſhe ſpeedily withdrew back again, till at length, finding better entertainment amongſt this *ſecond* company, ſhe hath returned at laſt with an *Olive*-branch in her Mouth.

The Arguments, by which *Truth* firſt courted, and at laſt *raviſhed* my Aſſent, are thoſe which both *confirm* the ſecond, and *confute* the firſt Opinion.

The firſt manifeſtly diſcovers an *Heatheniſh* Error lurking *implicitly* therein. Our Adverſaries indeed diſallow and heartily miſlike it; but if that Error be *Paganiſm*, their Opinion is little better, which I prove thus: it was the conceit of the antient *Stoics*, that all things were brought to paſs by an inevitable *Deſtiny*, all things falling out by *fatal* Neceſſity in ſpight of Men, and according to the *Poets*, of God alſo. Now do not our *Oppoſites* in this *Controverſy* impoſe a *fatal* Neceſſity on all things? Yea, they go further in this point than ſome *Stoics*; for, though *they* ſubjected the *Ends* to irreſiſtible *Deſtiny*, yet they ſuppoſed the *Means* by which a man might, though vainly, endeavour to *croſs* thoſe Ends, were in Man's *Choice*. But our *Oppoſites* impoſe a *Neceſſity* on all things whatſoever, not only upon *Ends*, but alſo upon the *Means*. For example; according to their Doctrine, God hath not only *decreed* that I ſhall, or that I ſhall not eſcape this *Infection*, but he hath alſo *decreed* that I ſhall, or I ſhall not *uſe* the *Means* to eſcape it. So that all the *Abſurdities* that dog the *Stoical* dream of *fatal* neceſſity at the heels, are *inſeparable* attendants of this Opinion. For I may not only ſay, if I ſhall *die* of the *Infection*, I ſhall; if I ſhall *not* die, I ſhall *not*; and therefore I need not uſe *Means* to avoid it: but alſo, if I muſt uſe *Means*, I muſt; if I muſt not, I muſt not: ſeeing God's Decree *neceſſitateth* as much to *uſe* or *omit* the *Means*, as to obtain

obtain or loſe the *End*. For if their Opinion be true, all things whatſoever, *End* or *Means*, of little or great moment, come to paſs *neceſſarily* or *unavoidably*, by reaſon of God's eternal *Decree*.

Here they have two *Evaſions*. The firſt is this: albeit, *ſay they*, God hath moſt certainly *determined* what ſhall, or what ſhall not be done concerning us; yet his *Decree* is hid from us, and we muſt uſe *ordinary* Means for the obtaining of ſuch and ſuch *Ends*, keeping on the ordinary courſe which he hath *revealed* to us.

See the Vanity of this Shift; our *Oppoſites* teach, that whatever God hath *decreed* ſhall be *done*, and whatſoever is *omitted* ſhall be *undone*. If therefore God hath determined that we ſhould not uſe ſuch and ſuch *Means*, it is *impoſſible* for us to uſe them; if he hath *decreed* that we ſhould, it is *impoſſible* that we ſhould *omit* them. And therefore it is *ridiculous* to ſay, that although God, in his *ſecret* Will, hath determined that we ſhould not do ſuch a thing, yet we are to do it, ſeeing his *Decree*, though it be *ſecret*, yet will have its *Effect*; and it is abſolutely *impoſſible* we ſhould do that, which God hath *determined* we ſhall not do.

However, ſay our Oppoſites, our Opinion is far from Stoiciſm; for the Stoics thought, that all things came *inevitably* to paſs, by reaſon of an indiſſoluble Chain and Connection of *natural* Cauſes. But we teach, that all Events are *irreſiſtibly* neceſſary, by reaſon of God's everlaſting *Decrees*, and his *Omnipotency* executing them.

This reaſon is ſo poor an one, that I am more troubled to wonder at it, than to confute it. Yet, that I may ſatisfy it diſtinctly, I will divide the Opinion of the Stoics into two particular Tenets.

1. They hold, that all things come to paſs *inevitably*.

2. That the reaſon of this *Inevitableneſs* of Events is, an unchangeable Connection of *natural* Cauſes.

Our

Our Oppoſites ſtiffly maintain the former of theſe Tenets. Now let the Reader obſerve, that the moſt prodigious Abſurdities, accompanying this Stoical Error, follow the firſt part of their Opinion, though ſequeſtered from the ſecond. For if all things come to paſs unavoidably, what need I care what I do? Yea, if I *ſhall* care, I ſhall care, whether I will or no. And a thouſand the like horrid Conceits follow the Opinion of the *Neceſſity* of Events, whatſoever we make to be the Cauſe of this Neceſſity.

It is a great point of *Turkiſh* Divinity at this day, that all things are done *unavoidably*; and they, with our Oppoſites, make God's Will to be the Cauſe of this Unavoidableneſs; and therefore they judge of God's Pleaſure or Diſpleaſure by the Events. Yet, there is no Chriſtian but abhorreth this *Turciſm*, and gives it no better entertainment than *Anathema Maranatha*.

It is apparent therefore, that, albeit our Adverſaries are Chriſtians, yet in this point their Opinion is guilty both of *Stoiciſm* and *Turciſm*.

Again, if we conſider the ſecond part of the Stoic's Opinion, we ſhall perceive, that the Opinion, which we confute, cannot be minced, but that it will be complete Stoiciſm. The Stoics thought the Connection of Cauſes to be the Cauſe of the *Neceſſity* of Events, it is true: but what did they think to be the Connection of Cauſes? Doubtleſs the eternal Laws of Nature, which they ſuppoſed to be a Deity. It is very probable, they thought the *Fates* to be but Nature's Laws: but whatſoever they meant by the *Fates*, it is evident, they made their *Decrees* to be the Cauſe of the Connection of Cauſes. How often read we, both in Philoſophers and Poets, of *Fatorum Decreta*, *Parcarum Leges*, &c.? Yea, the word *Fatum* itſelf is as much as a *Decree*; as *Edictum* from *edicere*, ſo *Fatum* from *fari*. *Quid aliud eſt Fatum, quam id quod Deus de unoquoque fatur?* ſaith *Minutius*. Well then, to apply: do not our Adverſaries, in this

this point, ſuppoſe an inviolable Linking of all things together, one *neceſſarily* following in the neck of another? Do they not make the *Cauſe* of this Linking to be God's irreſiſtible Decree? Do not they then defend complete Stoiciſm? What part of Stoiciſm do they diſclaim? Do they not maintain *inevitable* Neceſſity? Do they not teach an indiſſoluble Connection of all things? Do they not believe the Divine Decrees to be the Cauſe of this Connection? Certainly they muſt needs confeſs themſelves Stoics in this point, unleſs we will give them leave to grant the Premiſes, and deny the Concluſion. I know, the Stoics had miſ-conceits concerning the Deities, as accounting thoſe to be Deities which are not, whoſe Decrees they made the Cauſes of all things. But theſe were the common Errors of *Paganiſm*, and are beſides the point in hand. And truly, theſe ſet aſide, I ſee not wherein our Adverſaries differ from the Stoics. I have proſecuted this Argument more copiouſly, becauſe I think verily, there are few Opinions which have a greater retinue of erroneous Conſequences, than this of the unavoidable *Neceſſity* of Events. Some of them may make one *laugh*, and ſome of them may make one *tremble*. I omit the former, becauſe they are obvious to every man's conceit; and I would not willingly make ſport of ſo ſerious a matter. Of the laſt ſort I will ſpecify one in a ſecond Argument.

That Opinion, which being admitted maketh God the Author of Sin, is groſs and erroneous, that I may ſay no worſe; but ſo, I ſpeak it with Horror, doth the Opinion of our Oppoſites. I know they are Chriſtians; and as they abhor Stoical Errors, ſo they hold this damnable Doctrine (which is worſe than ever any *Heretic* held, which transformeth God into a Devil) to be moſt accurſed: yet ſo the caſe ſtandeth, that as the Error of *Fatal Neceſſity*, ſo this of the *Cauſe of Sin*, fatally followeth their Opinion; which I prove thus.

They teach, that nothing is done in the world, nor can be done, but what God hath *decreed* to be done. Now it is too certain,

certain, that three quarters of the things which are done in the world are *Sins*: therefore, according to this Opinion, God is the principal *Cauſe* of Sins, Devils and Men are but his *Inſtruments*.

The uſual anſwer is, that God is the Cauſe of all the *Actions* that are ſinful, but not of the *Sinfulneſs* of the Actions; of all our *Works*, but not of our *Obliquities*; as one that rides upon a halting jade is the Cauſe of her *Motion*, and yet not of her *Halting*.

It is a hard caſe, when they have but one frivolous diſtinction, to keep God from *ſinning*. Might I here, without wandering, diſcourſe of the nature of Sin, I could prove *Sin* itſelf to be an *Action*, and confute this groundleſs diſtinction that way; but I will keep myſelf as much to the purpoſe as I can.

That which is a *principal* Cauſe of any Action, is a Cauſe of thoſe *Events*, which accompany that Action *neceſſarily*. This rule is moſt certain. Therefore if God by his Decrees force us to thoſe Actions, which cannot be done without Sin, God Himſelf, I am afraid to rehearſe it, muſt needs be guilty of Sin. If God decreed that *Adam* ſhould *unavoidably* eat the forbidden Fruit, ſeeing the *eating* of the fruit, which he had forbidden, muſt needs be with a groſs Obliquity, I do not ſee how this diſtinction will juſtify God; for *Adam* ſinned becauſe he *ate* the Fruit that was forbidden: but they ſay, God *decreed*, that he ſhould eat the Fruit which was forbidden, *neceſſarily* and *unavoidably*. The Concluſion is too blaſphemous to be repeated.

The Reader may ſee, how well that common diſtinction holdeth water; yea, if this nicety were found, Man himſelf might prove, that he committed no Murder, though he ſtabbed the dead party to the Heart; for at his Arraignment he might tell the Judge, that he did indeed thruſt his Dagger into his Heart, but it was not *that* which took away his Life, but the Extinction of his natural Heat and vital Spirits. Who ſeeth not the frenzy

frenzy of him, who ſhould make this Apology? Yet this is all our Adverſaries ſay for God. They ſay, " His *Decree* was " the *Cauſe* that *Adam* took the Fruit, and put it into his " mouth, and ate that which he had commanded he ſhould not " eat." Yet they ſay, " He was not the Cauſe of the Tranſ- " greſſion of the Commandment."

The example of the halting jade is a mere Impertinency; for ſuppoſe it were, as it is not, applicable to us, who halt naturally; yet *Adam*, before this Action, was ſound, and therefore God, *neceſſitating* him to ſuch an inconveniency, dealt with him as if one ſhould drive a luſty Nag into rough paſſages, where he muſt needs break his legs. Neither is it, as I ſaid, applicable unto us the *lame* Poſterity of *Adam*; for he who rideth an Horſe that was lame before, although he be not a Cauſe of the Impotency which he findeth in the Horſe, yet in urging him to motion, he is now a Cauſe of the *actual* imperfection in the motion, and ſo perhaps a Cauſe of increaſing the impotency for the future; though he were not the Cauſe of his Lameneſs, yet he is of his limping at that time. Let the Horſe ſtand ſtill, and ſee whether he will halt or no. Indeed, if the Horſe go of himſelf, then the Rider is no Cauſe of his halting. And ſo we may ſay, that all our Haltings are from ourſelves, without any Inſtigation from God.

I know our Oppoſites have another ſhift, teaching, that God uſeth to puniſh one Sin by making us commit another; ſo that, although we *ſin*, he doth but *puniſh*.

Albeit I do not believe this to be true, yet I abſtain at this time from examining it, becauſe it weakens not my argument about *Adam*; for his Sin was the firſt that ever he committed, and the original of all that ever followed; and therefore, if God's Decree was the Cauſe that he ate the forbidden Fruit, as our Adverſaries teach, it is apparent whom they make the Author of all Sin. Theſe two Arguments, well ſcanned, are ſufficient to make any afraid of that Opinion, which believeth

all things to come to pass *necessarily*, by reason of God's *irresistible* Decree.

Moreover, seeing it is clogged with such monstrous Consequences, methinks, our Opinion should be far more amiable, which giveth no countenance to such hideous mis-shapen Errors.

Now I proceed to the confirmation of our Opinion, concerning the Contingency of some Events in respect of God, by two Arguments more.

The first is this, That God hath decreed, that all his Creatures should *ordinarily* work according to their several kinds and endowments, by which he in the Creation distinguished them. For illustration, they may be ranked into three several forms.

In the lowest stand the mere Natural Agents, inanimate and senseless creatures. To these God hath given certain Instincts and Inclinations, by which they are determinately swayed to these or those certain Effects and Operations, unless they are outwardly hindered; for *heavy* Bodies cannot chuse but *descend*, *Fire* cannot chuse but *burn*.

In the second stand the Sensitive Creatures, four-footed Beasts, Fowls, and Fishes. To these God hath given Sense and Knowledge, to discern what is good for their Nature, and what is bad; and amongst divers Goods, to prefer that which is best. He hath given them also a free Appetite, or a kind of Sensitive Will, by which they may either *freely* prosecute, or avoid, such Objects as they like or dislike; not *determinately* tied to this or that Operation, as the other were. A *Stone* cannot chuse but descend; but a *Beast* may as well go up hill as down.

In the upper form are Men, reasonable Creatures, whom God hath made more *voluntary* than the other, by giving them greater *Freedom* of Choice, and presenting unto their more elevated Knowledge a great Variety of Objects. Now, without

out doubt, God thus diſtinguiſhed his creatures in Abilities and Faculties, that they might operate in their ſeveral kinds; that the *natural* Agents might work *naturally*, the *voluntary*, *voluntarily*. The truth of all this no man will deny explicitly: well then, let them hearken to the conſequences of this Truth. If God hath decreed, that many things ſhould be done *voluntarily* by his creatures; then hath he decreed, that many things ſhould be done *contingently*, in reſpect of him: but the firſt is granted, therefore the ſecond muſt. The Connection I prove thus. All things are done *contingently* in reſpect of God, which, for aught he hath decreed, might with as much *poſſibility* not be as be. But all things, which are done by the creatures *voluntarily*, may as well not be done as done: therefore, if he hath decreed, that many things ſhould be done *voluntarily*, he hath alſo decreed, that they ſhould be done *contingently*. The Minor is evident; becauſe, if the creatures may not as well omit them as do them, they do them not *voluntarily*, but *neceſſarily*.

This Argument both confirms and explains our Opinion, ſhewing how and why many things come to paſs *contingently* in reſpect of God; yea, it maketh it queſtionleſs, that God hath Decreed that many things ſhould be done *contingently*, or after ſuch a *reſiſtible* manner, that they might, without *fruſtrating* his Decree, have been *left* undone. Yea, we ſee now that *contingency* itſelf is *neceſſary* in reſpect of God's Will, who will have many things done *voluntarily*. Otherwiſe to what purpoſe did God give his Creatures *Wills*, if he will not ſuffer them to uſe them?

See again the inconveniencies of the former Opinion, which confoundeth all ſorts of Creatures, and makes a *Man* to operate with no more *Freedom*, than a *Stock* or *Stone!* For according to our Oppoſites, I eat, I drink, or walk with as much *neceſſity*, as *Lead* ſinketh down. God hath Decreed that *that* ſhould ſink, and therefore it muſt; and ſo God hath *Decreed* that I muſt walk a *mile*, and therefore I muſt.

Here

Here they have a ſtarting hole, but it is ſo poor an one, that it doth not relieve but diſgrace them. They ſay, that God's *Decree* doth not *compel* any Man's *Will* to any thing, that he ſhould do ſuch a thing whether he will or no; but he ſo diſpoſeth and worketh it, that it ſhall deſire that which God would have done. And therefore, they ſay, Man hath uſe of his *Will*, becauſe whatſoever he doth, though *neceſſitated* to it by God, yet he doth it *willingly*.

This *Flim-flam* would move any Man's patience; but I will be ſerious. The prerogative of a *voluntary* Agent conſiſteth not in doing that which it deſireth to do, or rather in deſiring to do that which it doth in *Freedom* from *Coaction* and *Violence*; but in Liberty of *Choice* to do or not to do this or that, and ſo in *Freedom* from the *neceſſity* of *Immutability*. So that ſtill for all this *ſhift*, they make no *Man* more *Voluntary* than a *Stone*. A *Stone* hath a *natural* Propenſion or kind of *Appetite* to fall downward; yet becauſe this Appetite is reſtrained *neceſſarily* to this *Term*, ſo that the *Stone* muſt needs fall down, it cannot be ſaid to deſcend *Voluntarily*, in any propriety of ſpeech. Is not this juſt a Man's caſe, according to them? A Man drinks; they grant he doth it *voluntarily*; yet they ſay, his *Will* is ſo *reſtrained* by God's *Decree* to *this* Action, that it was not *poſſible* for him to *omit* it. What difference is there now betwixt the *Will* of a *Man*, and the *Will* of a *Stone*, only that God employeth a Man in more actions; which altereth not the caſe? Surely if this be true, it was no wonder *Deucalion* and *Pyrrha* got Stones turned into Men ſo faſt.

This Argument doth ſo entangle our Oppoſites, that although in the Queſtion about *particular* Providence they are peremptorily for the *neceſſity* of all *Events* in reſpect of *God*; yet when they come to the Queſtion about *Free-will*, and more particularly *Free-will* about *natural* Matters, as Walking, Sleeping, Riding, they ſpeak ſo off and on, that one may plainly perceive they have a *Wolf* by the Ears: ſometimes they yield *Free-will* in ſuch things, not conſidering how they

contradict

contradict what they ſaid before about *particular* Providence; ſometimes they yield it, they ſay, not ſo much becauſe they believe it, as becauſe they will not contend about ſuch *petty* matters; a very ſleeveleſs put off! Sometimes they ſtifly deny it, but they are unwilling or unable to produce any Arguments worth a ruſh.

That Opinion which makes God's *Knowledge* abſolutely *Infinite*, and moſt Glorifieth his *Omniſciency*, muſt needs be better *Divinity*, than that which ſuppoſeth by its conſequence God's Knowledge to be but *Finite*. Now our opinion doth the firſt, that of our Oppoſites the ſecond; therefore, the *Minor* Propoſition I juſtify thus. An abſolute *Infinity* of knowledge muſt be either in reſpect of the *number* of objects, or in reſpect of the *manner* of comprehending them. Now, according to their Opinion, in theſe reſpects, God's Knowledge is but *Finite*, *Ergo*.

For the firſt Reſpect, to ſpeak exactly, it cannot make knowledge completely *Infinite*. For ſince there cannot be an exact *Infinite* number of *Objects*, ſeeing all things that ever were, or ever ſhall be, cannot be truly *Infinite* in number; it is impoſſible that any Knowledge whatſoever ſhould be properly termed *Infinite* in this reſpect. Yea, ſeeing the vaſteſt number, and moſt incomprehenſible to our mortal *Arithmetic*, may in itſelf be doubled and trebled, it is an infallible Truth, that any Knowledge in this regard may be trebled alſo, and yet remain *Finite*. Well, come to the ſecond reſpect, here alſo our Oppoſites much *debaſe* God's Knowledge, making it but *Finite*, and that not of the largeſt ſort. For while they Teach, that God hath *Decreed* how all things ſhall *Infallibly* come to paſs, they require indeed of God an *Infinite* Power, whereby to *execute* his Decrees; but ſeeing all things ſhall be effected as he hath Decreed they ſhould, a *finite* Knowledge may well ſerve the turn. What wonder is it if God *Fore-knows* what will be done, if he can but *remember* his own *Decrees?* It requireth indeed a *large Memory*, but not an *infinite Knowledge*.

Suppoſe

Suppoſe a Man had power to bring to paſs what he determined, it would be no ſtrange matter if he could *fore-tell* future *Events*: he would make a hard ſhift with his Regiſters and Records, and the Art of *Memory*, but he would remember what he had *contrived* ſhould come to paſs.

Now our Opinion attributeth unto God a Knowledge exactly *Infinite*, and makes his *Preſcience* more wonderful. God, ſay we, *ab æterno*, hath ordered that ſuch *Agents* as he created *Voluntarily*, ſhould have a double *Liberty* in their Operations, *viz.* a *Liberty of Contradiction*, to do, or not to do; as a *Painter* may chooſe whether he will work or no: and a *Liberty of Contrariety*, to do a thing after this or that manner; as a *Painter* may uſe what *colours*, in what *quantity*, after what *faſhion* he pleaſeth.

Now God leaving to his Creatures *free Liberty* to work or not work after this or that manner, ſo that for any *neceſſity* impoſed upon their Actions by him, whatſoever they *omit* was as poſſible to be done, as what they did. And yet from all Eternity, *Fore-knowing* whatſoever his Creatures would do, or not do, his *Fore-knowledge* muſt needs be *Infinite*, and moſt admirable. *Infinite*, I ſay, not in reſpect of the *number* of Objects, for ſo, as I ſaid before, no Knowledge can be *Infinite*: but in reſpect of the boundleſs *Manner* of actual comprehending thoſe things with an *infallible* Fore-ſight, which in reſpect of God were *contingent*, their not Being, being as poſſible as their Being. And indeed this *Fore-ſight* of future *Contingents*, is the true *Character* and Royal *Prerogative* of Divine Knowledge: and therefore in the 41ſt of *Iſaiah*, God upbraideth the *Pagan* Deities with this privilege peculiar to Himſelf, though juglingly pretended by them in their lying *Oracles*, *verſe* 21. The Lord biddeth them produce the ſtrongeſt Arguments by which they could prove themſelves gods: and in the next verſe he particularizeth, and thrice bids them *tell, if they can, what ſhall happen in the times to come*. How much then do our Oppoſites diſhonour God, making

making the great *Miracle* of his *Fore-ſight* of *future Contingents* to be as much as nothing? Seeing they ſay, that albeit they are *Contingent* in reſpect of us, yet they are *Neceſſary* in reſpect of him? When any Man hath anſwered any of theſe four Arguments, then will I change my Opinion. In the mean time, I proceed to the vindicating it from ſuch Objections, as our Enemies in this caſe make againſt it. The diſſipating of thoſe miſts wherewith they endeavour to obſcure this Opinion, will not only clear the Truth, but alſo the Senſe of it.

Firſt, they ſay, that while we avoid *Stoiciſm*, we fall into flat *Epicuriſm*; for while we make ſo many things in the World fall out according to the inconſtant Bent of *voluntary* Agents, we *deify Chance*, and make *Fortune* a *Goddeſs*; we in effect deny God's *Providence*, which makes all things come to paſs, according to a moſt wiſe and conſtant method.

I will be as forward as any Man to *Anathematize* him, who holdeth any thing to fall out *fortuitouſly* in reſpect of God: I will make it evident, that our Opinion makes no *Chance* in reſpect of God, and moſt ſweetly illuſtrates God's *Providence*.

Firſt, There is a vaſt difference between *Contingency* and *Caſualty*. *Contingency* is an equal *Poſſibility* of being or not being: *Caſualty* is the coming to paſs of an Event *ex improviſo*, beſide the fore-thought of the thing. Now it is our aſſertion, that many things fall out *Contingently*, in reſpect of God, becauſe he impoſed no *Neceſſity* upon their Being, but left them to the Pleaſure of inferior Cauſes, that they might as well not have been, as been. But we ſay withal, that nothing falleth out *Caſually* in reſpect of God, becauſe nothing cometh to paſs without his unerring *Fore-ſight*; he knowing from all Eternity what his Creatures would do, though he left it to their Pleaſure to do what they liſt.

In *Events* there is a great difference between *Contingency* and *Caſualty* of Events, in reſpect of Men; for moſt things we do, we do *Contingently*, being not bound by any *inevitable*

Neceſſity

Neceſſity to do them; yet as long as we do them upon certain Reaſons, for certain *Ends*, we do them not by *Chance*. Yet the ſame *Events* are not after the ſame manner *Contingent* in reſpect of God, as they are in reſpect of us. For he, out of the Prerogative of his Deity, fore-knoweth them; but we cannot have *infallible* Fore-ſight of them; and what Fore-ſight we have, is at a very little diſtance.

And indeed, if this point be punctually canvaſſed, we ſhall perceive, that in the ſame proportion we have any *Knowledge* of them, they are not *contingent*, but *neceſſary*; for every thing, ſo far as it is in Exiſtence, or in near proportion to it, is *neceſſary*.

[*To be concluded in our next.*]

The LIFE *of* MARTIN LUTHER.

Written originally in German, *by* John Daniel Hernnſchmid

[CONCLUDED *from* p. 218.]

CHAP. IX.

Of what occurred from the Year 1530, *to the Year* 1543.

1. AFTER the Diet at *Augsburg*, the Elector of *Saxony* wrote to *Luther*, whom he anſwered in the following manner: "Your Highneſs inquires, whether you ought "to obey the Emperor, if he forbids the Proteſtants to preach "at *Augsburg*? I anſwer, The Emperor is our Maſter, and "*Augsburg* is properly under his Juriſdiction. Therefore I "think, we ought to ſubmit. May the merciful God conti-"nually guide us by his Holy Spirit!"

2. But

2. But all this time he had the ſtrongeſt Confidence, that God would maintain his own Cauſe. Hence he wrote to a friend thus, *June* 30, 1530. " I learn from yours and *Me-*
" *lanchthon*'s Letters, that you are both greatly afflicted, and he
" in particular. He has indeed a Zeal for God, but not ac-
" cording to Knowledge. As if it was by the care and anxiety
" of our Forefathers, that we were what we are now; and not
" rather by the Providence of God alone, who will be God
" after us, as he was before, and is at this day! For He will
" not die with us, nor ceaſe to be God. *Eli* thought, that the
" Kingdom of Iſrael was utterly fallen, when the Philiſtines
" had taken the Ark. But what was the Event? He fell
" himſelf. But the Kingdom ſtood, and flouriſhed more than
" ever. Let not *Philip* torment himſelf about our Poſterity:
" let him no longer deſire to be Governour of the World.
" For my part, if I am dead, if I am murdered by the Papiſts,
" I ſhall ſtill defend our Poſterity, and chaſtiſe thoſe wild
" beaſts, even more than I deſire.

" If there is a God, we ſhall live not here only, but likewiſe
" where He liveth. But if ſo, what are their Threatnings to
" us? He that created me, will be a Father to my Child, and
" an Huſband to my Widow, and a Governor to the State,
" and a Paſtor to the Flock, far better than I am; yea, a better
" when I am dead, than now I am alive, ſeeing I often hinder
" his Work."

3. The ſame day, he wrote to *Melanchthon* thus:

" I am concerned at your vain Cares. I have been in greater
" ſtraits, than I truſt you will ever be. But in them all, I was
" always refreſhed by the words of my Brethren. And why do
" you deſpiſe our Words, or rather the Holy Spirit that ſpeaks
" by us? If it be falſe, that God has given his own Son for
" us, let the Devil be in my place. But if it be true, what
" does our Care and Anxiety profit? He who gave his Son
" will he not give us all things? And is Satan ſtronger than
" Him?

" In private Trials, you are ſtronger than me: in public, I " am ſtronger than you. You deſpiſe your own Life, but are " afraid for the Cauſe of God. I have no fear with regard to " this, ſeeing I know of a Truth, that it is juſt and good: " whereas I am a poor trembling Sinner. All the Threats " and Fierceneſs of the Papiſts, I value not a ruſh. If we fall, " Chriſt muſt fall with us. And be it ſo: I had rather fall " with Chriſt, than ſtand with *Cæſar*.

" O caſt thy care upon the Lord. Does he not ſay, Be of " good chear, I have overcome the World? Such a ſaying " is worth bringing from *Rome*, or *Jeruſalem*, even upon " one's knees. But they grow cheap, by our being accuſtom- " ed to them. Such is the weakneſs of our Faith. O let us " pray with the Apoſtles, Lord, increaſe our Faith."

4. He now ſpent his time at *Coburg* in writing and praying, till his return to *Wirtemberg*: where being informed of the ſevere Decree, which the Emperor had publiſhed againſt the Proteſtants, the next year he publiſhed Notes upon it, and an Exhortation to them, not to return evil for evil.

5. In the year 1532, he earneſtly exhorted the Proteſtant Princes, not to reject the Overtures of Peace, which had before been treated of at *Nuremberg*. " If but any tolerable " conditions of Peace be offered," ſaid he, " we muſt by no " means think of War." And accordingly a Peace was concluded, and publiſhed by the Imperial Edict.

6. *John*, Elector of *Saxony*, died this year, and was ſucceeded by his Son. This occaſioned *Luther* to ſay, " Wiſdom " died with Duke *Frederic*, and Piety with Duke *John*. Now " Nobility will reign, without either Wiſdom or Piety. This " God cannot but chaſtiſe; otherwiſe He would deny Him- " ſelf." And the Event proved the truth of his Prophecy.

7. In the year 1534, the *German* Tranſlation of the Bible was committed to the Preſs. And now was held the Grand Conſultation at *Smalcald*, among the Proteſtant Princes. About the

the ſame time, *Philip*, Landgrave of *Heſſe*, reſtored *Ubric* to his Dukedom of *Wirtemberg*; while the Anabaptiſts were raiſing thoſe dreadful Diſturbances at *Munſter*, and in many other places.

8. There was much talk the next year, concerning a general Council. And on this Pretence, the Pope's Legate came into *Germany*. He had a long and particular Conference with *Luther*, who told him all that was in his heart, and that with great plainneſs of Speech, ſo that at leaſt he delivered his own Soul.

9. He was called to *Smalcald*, with *Melanchon*, and ſeveral other Divines, by the Proteſtant Princes, in 1537, to conſider what Anſwer they ſhould give to *Paul* III. who had offered to ſummon a Council at *Mantua*. Here he fell into ſo violent a fit of the Stone, that his Life was not expected. In the midſt of his Pain, he prayed in theſe words: "Lord "Jeſus Chriſt, thou haſt delivered many: if it be for the "Glory of thy Name, heal and deliver me; and if not, cloſe "thou mine eyes in peace. O Lord Jeſus Chriſt, what an "Honour is that, if a man die a Martyr for thy Word! "Thou haſt not vouchſafed this Honour to me. But I thank "thee, that I die in the Knowledge of thy Name. I will do "what ſeemeth good unto the Lord, to whoſe Grace I wholly "give myſelf up." But being carried to the Town of *Tambach*, God ſoon reſtored him to Health.

10. *May* 25, 1539, on Whitſun-Eve, *Luther* preached his firſt Sermon in the Chapel of the Caſtle in *Leipſig*; in which the Maſs had been celebrated at Eaſter. Such a ſurprizing Change was owing to the Death of Duke *George*, his irreconcileable Enemy; who, leaving no Children, was ſucceeded by his Brother *Henry*.

11. In the year 1540, *Philip Melanchon* being on his journey to the Meeting of the Divines, which was appointed at *Hagenau*, and being under great Sorrow and Concern, was

ſeized

ſeized with a very dangerous illneſs. The Elector immediately ſent *Luther* to him, who found him at the point of death. His Eye-ſtrings were broke, his Speech entirely gone; his Chaps were fallen, and he knew no one. *Luther* turned his face from him to the window, and poured out his heart in Prayer. Then, taking him by the hand, he ſaid, "Be of "good courage, *Philip:* thou ſhalt not die. God willeth not "the Death of a Sinner, but that he ſhould turn and live. "He will not caſt thee away, or ſuffer thee to die in thy ſin, "and in thy ſorrow. Therefore give no place to the ſpirit "of Sadneſs, neither be thy own Murderer. But put thy "truſt in God, who killeth and maketh alive." While he was ſpeaking, *Philip* began breathing again, and grew better and better, till he was reſtored to perfect Health.

12. From this time, *Luther* was continually employed in meditating upon Death. The next year, being informed of the dangerous Sickneſs of *Frederic Myconius*, Superintendent of *Saxe-gotha*, he wrote to him in theſe terms: "I beſeech "the Lord Jeſus, our Life and Salvation, that he would not "ſuffer this to be added, That, while I ſurvive, you ſhould "break through the veil into Reſt, and leave me without "among Devils, while my Companions go before. May the "Lord grant, that I may be ſick in your ſtead, and lay down "this uſeleſs, ſhattered, worn-out Tabernacle. May He not "ſuffer me to hear of your Deceaſe; but grant, that I may be "diſcharged firſt." His Prayer was heard. *Myconius* immediately recovered, and ſurvived *Luther* near a Year.

13. The longer he lived, the more did his concern for Peace and public Tranquility increaſe: inſomuch, that when, in the year 1542, a War broke out between *John*, the Elector, and *Maurice*, Duke of *Saxony*, he vehemently exhorted them to deſiſt, and with the deſired Succeſs. And he frequently ſaid, he was perſuaded, God had heard his Prayers, and granted him

him his Requeſt, that there ſhould not be any War in *Germany*, as long as he was alive.

CHAP. X.

Of what occurred from the Year 1543, *to his Death.*

1. THIS year, 1543, was a ſorrowful year to *Luther*, by reaſon of the Impiety reigning in all places, and the vile abuſe of the Goſpel. Of theſe he writes to a Friend thus: "The World is the World; it always was, and always will "be; which knows nothing, and deſires to know nothing of "Chriſt. Let them then grow worſe and worſe; a certain "Proof, that the glorious Coming of the Lord is at hand. "For not only thoſe Groanings of the Saints, which cannot "be uttered, but alſo the World's unſpeakable Contempt of "the Word of God, ſhews that the World is given up, to "haſten the day of its own Perdition, and our Salvation."

2. He was now more and more afflicted with bodily infirmities. He had violent Pains in his Head, (by which one of his Eyes was much weakened) his Legs ſwelled, and he had ſharp and frequent Fits of the Stone. At the ſame time, he was ſo grieved and troubled in ſpirit, that he took his leave of *Wirtemberg*; being above meaſure diſpleaſed at the Abominations of various kinds, which he ſaw, but could not remove. Of theſe he bitterly complains in his Letters to his Wife, telling her, "He deſigned to ſee that place no more, this being "the laſt year he had to live; that he would have her alſo ſell "what ſhe had, and eſcape out of that *Sodom* as ſoon as poſ-"ſible." Concerning which *Matthefius* writes thus: "Our "Paſtor now being well ſtricken in years, and growing weaker "and weaker every day, the Devil brought one wickedneſs "after another into his congregation. Many loſe Women "came to *Wirtemberg*, and corrupted many of the Youth in

"the

" the Univerſity. At this he was unſpeakably grieved, and " vexed in ſoul. He wrote and preached againſt them with " all his might; and finding he could not prevail, removed to " *Merſeberg*, reſolving to return no more."

3. When this was publicly known at *Wirtemberg*, it occaſioned a general Conſternation. All the Profeſſors immediately ſent a Petition to the Elector, beſeeching him to interpoſe his Authority, adding, " We will endeavour with all our " might, to amend whatever he diſapproves of. But let him " not, for the faults of a few, forſake the whole Church and " Univerſity, whom we cannot but acknowledge (like another " *Elijah*) to be the Chariot of Iſrael, and the Horſeman there- " of." The Elector hereupon ſent a ſpecial Meſſenger to him; upon which he returned to *Wirtemberg*.

4. On the 17th of November, 1545, he finiſhed his Commentary on Geneſis; in the cloſe of which he ſpeaks thus: " This is now my beloved Geneſis. Our Lord God grant, " that others after me may do this better. I can do no more. " I am weak. Pray for me, that he may give me a good and " an happy hour."

5. In the year 1546, he was ſent for to *Iſleb* by the Counts of *Mansfield*, in order to make up the Differences which were ariſen between them, with regard to their Lands and Inheritance. And although he was not accuſtomed to meddle with ſecular Affairs, and was then fully employed in preaching, reading, and writing, yet he was prevailed upon to go, partly becauſe it was their requeſt, partly becauſe he had a deſire once more to ſee the place of his Nativity.

6. Before he reached *Iſleb*, he was ſeized in the Coach with ſuch a Weakneſs, that it ſeemed as if he would have died in the inſtant. But he was brought to himſelf by rubbing him with hot cloths, together with the uſe of proper Medicines. He preached at *Iſleb* four times, and twice received the Lord's Supper; and was once and again preſent at the Interview between the contending Brethren.

7. From

7. From the 16th of *February*, he began to be more violently afflicted with the Heart-burn, and fits of Swooning. Yet, in the intervals, he was able to walk about, and was frequently repeating ſelect portions of Scripture. Theſe he continually intermixed with Prayer, particularly with that of the Pſalmiſt, " Into thy hands I commend my Spirit; for " thou haſt redeemed me, O Lord, thou God of Truth."

8. A little before he expired, he ſaid, " I perceive, by the " Straitneſs of my Breaſt, and this cold Sweat, that I am to " remain at *Iſleb*." Soon after, he broke out, " My Heaven- " ly Father, thou God and Father of our Lord Jeſus Chriſt, " thou God of all Conſolation, I give thee thanks, that thou " haſt revealed to me thy Son Jeſus Chriſt, in whom I have " believed, whom I have profeſſed, whom I have loved, whom " I have preached, whom the Biſhop of *Rome*, and all the im- " pious crowd, perſecute and put to an open ſhame. I be- " ſeech thee, my Lord Jeſus Chriſt, receive my poor Soul. " My heavenly Father, although I leave this Life, although I " am now to lay down this Body, yet I aſſuredly know, that " I ſhall live with thee for ever, and that none ſhall pluck me " out of thy hands." He added, " God ſo loved the world, " that he gave his only-begotten Son, to the end that who- " ſoever believeth in him ſhould not periſh, but have ever- " laſting Life." And " God is the Lord, of whom cometh " our Salvation: God is the Lord, by whom we eſcape Death." They then gave him a Medicine; after taking which he ſaid again, " I go now to give up my Soul." He then ſwiftly repeated thrice over, " Into thy hands I commend my Spirit. " Thou haſt redeemed me, O God of Truth." He ſpoke no more, till being aſked, " Do you die in the conſtant Confeſ- " ſion of the Doctrine you have preached?" He anſwered with a loud voice, " Yes." Then turning upon his right ſide, he ſlept about a quarter of an hour. Preſently after he fetched a deep Sigh, and, without any ſtruggle or ſign of Pain, peacefully ſlept in the Lord.

9. *Juſtus*

9. *Juſtus Jonas* preached a Funeral Sermon over him, on the 19th of *February*, in St. *Andrew*'s Church. *Michael Cœlius* preached on the ſame occaſion, the next Morning. *February* 21, his Body was carried to *Halle*. Thence it was removed, on the 22d, to *Wirtemberg*, and interred in the Church of the Caſtle; *Pomeranus* preaching, and *Philip Melanchthon* concluding the Service with a Funeral Oration.

10. May God grant, that all, who call themſelves by his Name, may not excuſe their Vices by his Defects, but diligently follow his unbiaſſed Integrity, his unſhaken Faith, his Fervor in Prayer, his immovable Conſtancy, his Conqueſt over the Fear of Man, his Contentedneſs, and all the other Graces, wherewith he was ſo highly favoured. Otherwiſe, how juſtly will they fall under that ſharp reproof, which he gave to ſome who were called *Lutherans*, while they abuſed the Goſpel, under a cloak of Liberty, to all Licenciouſneſs.

" Hear, thou Fool. This I require firſt, that my Name be " laid aſide; neither let any man call himſelf a *Lutheran*, but " a *Chriſtian*. What is *Luther?* The Doctrine is not mine, " nor was I crucified for any man. *Paul* forbad any to " be called after his Name. Should I deſire them to be called " after mine? God forbid. Let us lay aſide all theſe factious " Names, and be called Chriſtians, becauſe we have the Doc- " trine of Chriſt. Let the Papiſts be called by that Name, " ſeeing they chuſe to have the Pope for their Maſter. I am " no man's Maſter, neither will I be. I hold with the Church " the common Doctrine of Chriſt. He alone is our Maſter."

[*End of the Life of Martin Luther.*]

LETTERS.

LETTERS.

LETTER XXXVII.

From Mr. Thomas Willis.

See a pattern of true chriſtian ſimplicity! His name is ſtill precious to all that knew him. He was for many years an ornament of the church of *England*, and of the Society in *Kingswood*.

Rev. Sir, *Nov.* 13, 1744.

IF any man ſhould aſk me whether I am in the Band Society, I ſhould anſwer yes; and ſhould he aſk me if I did follow all the directions given to the Band Societies, I muſt anſwer no: for I believe one general rule for all ſorts of people, in all conditions of life, though all ſeeking ſalvation, cannot be performed without ſome exception; but I believe that general rule, which our Savour gave in his ſermon on the Mount, can be performed by all people, in whatſoever condition of life, if they have faith. And that is, *Whatſoever ye would that men ſhould do unto you, do ye even ſo unto them:* and this was one of the Decrees that St. Paul gave to the churches, as he paſt through the cities, as it is in the margin of the Old Bible. Now, if any man ſhould ſay he does follow the directions given to the Band Society, and by his life and converſation does not follow this rule given by our Saviour, I cannot believe him. Now I can ſay, by the grace of God, that I do follow this rule given by our Savour very near to perfection, though I cannot ſay I do follow all the directions given to the Band Societies, in the ſtrict ſenſe as they are penn'd; but through the grace which God hath beſtowed upon me, my whole deſire and the bent of my heart is, that whether I eat or drink, or what-

ſoever I do, I may do it all to the Glory of God. Now, Sir, I will tell you as plain and ſhort as I can how far I do keep the rules, and where I do err.

1. "Neither to buy nor ſell any thing at all on the Lord's day." I do perform this rule exactly, except ſelling milk on Sunday mornings, which, I believe, is a work of neceſſity and mercy; but if it is not, I could eaſily ſtrike all that off at one ſtroke. But there are ſome people in our claſs, which make it their buſineſs to ſell milk, and to carry it to Briſtol Sunday mornings. The croſs ſeems to lie heavy upon them, ſince theſe rules are given out. The laws of the nation do allow ſelling milk on Sunday mornings. The cows muſt be milked on Sundays; children muſt be fed with the milk, and if it is not uſed, it will not keep good from Sunday morning till Monday.——(Quite right.)

2. "To taſte no ſpirituous liquor, no dram of any kind, unleſs preſcribed by a phyſician. I can very ſafely follow this direction, for I neither love the ſmell nor taſte of ſpiritous liquors: but I do uſe it as a medicine, in caſes of neceſſity.

3. "To be at a word both in buying and ſelling." I make very few words both in buying and ſelling, and do always endeavour to ſpeak truth with my neighbour; but in country buſineſs, buying and ſelling cannot be at one word. In ſhops it may, but in markets, goods riſe and fall. For as the old word is, a man muſt be governed as the times go; for a man cannot tell what he ſhall have for his goods before he goes to market, neither can he tell what he ſhall give for goods till he come there.——(All right.)

4. "To pawn nothing; no, not to ſave life. This rule I keep to perfection, for I hate extortion of any kind, but I believe it is better to ſave life than to deſtroy. We read what David did, and they that were with him, and what Chriſt's diſciples did to ſave life, and both were blameleſs.——(You need take the phraſe literally.)

5. Not to mention the fault of any behind their back, and to ſtop thoſe ſhort that do." Here I muſt confeſs I am guilty, but

but when I do mention the faults of another, it is as I think for edification, either to ſhew the ſins that they fell into, by being off their watch, or to ſhew how the Devil gets advantage againſt ſuch perſons, by walking in his ground; that others may take warning, and be more careful for the future.

6. "To wear no needleſs ornaments, ſuch as rings, necklaces, lace, ruffles." This rule I can very eaſily keep.

7. "To uſe no needleſs ſelf-indulgence, ſuch as taking ſnuff or tobacco, unleſs preſcribed by a phyſician."

I do not know that I uſe any needleſs indulgence. I take no ſnuff: ſometimes I do ſmoke a little tobacco, the laſt thing going to bed, but at no other time. This I had rather leave off; but I was adviſed to it for an infirmity, and I find benefit in it.

1. "To give alms of ſuch things as you poſſeſs, and that to the uttermoſt of your power."

I remember ſome time ago, I heard you tell of a young man at Newcaſtle, that got but three ſhillings a week, and he paid three-pence a week to the poor or charitable uſes, which is one-twelfth part of his clear profit. Now I do pay above one-ſixth part of my clear profit to the poor or charitable uſes, notwithſtanding I have ſeven in family to provide for, and yet that is not to the uttermoſt of my power. To give alms is our bounden duty, and not to let any perſon want the neceſſaries of life, except them that will not work. I take a maſter of a family to be a ſteward over that family that God has put under his care; but it is required of ſtewards to be faithful, for Abraham was faithful over his houſe. St. Paul ſays, if any man may be at liberty, from being a ſervant, to chuſe it. Now, certainly, if any man chuſe it for himſelf, it is his duty to chuſe it for his children. Then according to St. Paul's advice, the parents ought to lay up for their children, that is, ſo much as will carry on that buſineſs which they are placed in, without being ſervants to any man; but to lay up riches for children to keep them in idleneſs, is a great error:

ſo

ſo I believe to give away all that God hath put in a man's power from children, is an error on the other ſide.

2. "To reprove all that ſin in your ſight, and that in love and meekneſs of wiſdom."

There I muſt confeſs I am guilty; for being about in the world, I ſee little elſe but ſin, for the whole world lieth in wickedneſs, and the works of their father they will do. But by the grace of God I have no fellowſhip with the unfruitful works of darkneſs; but rather than have any fellowſhip or converſation, I do reprove them.

3. "To be patterns of diligence and frugality, of ſelf-denial and taking up the croſs daily."

Theſe many years I have been a pattern of diligence and frugality. Self-denial and taking up the croſs, I knew nothing of; but by the grace of God now I know it, and do practiſe it.

1. "To be at church, and at the Lord's table every week, and at every public meeting of the Bands."

I am at church, or the place appointed to worſhip God ſeveral times in the week; and at every public meeting of the Bands, except any thing extraordinary prevent; and I go to the Lord's table once a month, in my own pariſh church, which is as often as it is adminiſtered there.

2. "To attend the miniſtry of the word every morning, unleſs diſtance, buſineſs, or ſickneſs prevent."

My diſtance, buſineſs, and other inconveniences, hinder me from attending mornings, except ſometimes in the ſummer."

3. "To uſe private prayer every day, and family prayer if you are the head of a family." This I do always perform in the weak manner I am able.

4. "To read the ſcriptures, and meditate thereon, at every vacant hour." This I often do, but I cannot ſay I do it every vacant hour, but I do very ſeldom ſpend one hour in idleneſs.

5. "To obſerve as days of faſting, or abſtinence, all Fridays in the year." This rule I always obſerve.

Now,

Now, Sir, I have told you ſimply and plainly, in what manner I perform theſe rules? in what I am wrong: I ſhould be very thankful to be adviſed; for I firmly believe I ſhall grow in grace, and in the knowledge of my Saviour, Jeſus Chriſt, until I do come to a perfect man, unto the meaſure of the ſtature of Chriſt Jeſus my Lord.

I am your Unworthy Servant,

THOMAS WILLIS.

LETTER XXXVIII.

[*From Mr. John Evans.*]

Ghent, Nov. 12, 1744. O. S.

Rev. Sir,

I Will make bold to trouble you with this Letter, to acquaint you with ſome of the Lord's doings with us here. The Lord has ordered it ſo, that, as his little Flock is divided into two parts, ſo are his poor Inſtruments alſo; for Brother *Haim* and Brother *Greenwood* are at *Bruges*, and Brother *Clements* and I at *Ghent*. We thought proper, to divide the United Society into Bands. Our manner of Meeting at *Ghent* is this: we hired two Rooms, one a ſmall one, wherein one of the Bands do meet every day, at One o' Clock; and another large one for Public Meeting, where we meet twice a Day, at Nine in the Morning, and Four in the Afternoon. The hand of the Omnipotent God is mighty with us, to the pulling down of the Strong-holds of Satan. I hope, there is ſuch a Work begun in *Flanders*, as will (as they ſay) infect the whole Army. While we were at Camp, between hard Duty, and Marching, and other Fatigues, the People had not Time to attend on the Word; therefore they that were weak,

were

were kept ſo. But ſince we have been in Quarters, they gather Strength apace: the Saviour feeds them with the Milk of his Word, and cauſeth them to rejoice daily.

The Seventh Inſtant, when we were met together in the Evening, as I was at Prayer, one, that kneeled down by me, cried out vehemently, "My Redeemer, my Redeemer!" which continued about ten minutes. When he was aſked what was the matter, he ſaid, that he had found that which he had often heard of, that is, an Heaven upon Earth. Some others told me afterwards, they had much a-do to forbear crying out in the ſame manner. So wondrouſly is the Love of God manifeſted amongſt us, that it fills me with Wonder and Amazement.

Dear Sir, I am a Stranger to you in the Fleſh, and know not that I have ſeen you above once. You was then preaching at *Kennington-Common*, and I hated you as much as now (by the Grace of God) I love you, May I acquaint you with ſome of the Lord's dealings with my Soul? He purſued me with Convictions from my infancy; yet I ſtifled them all, and grieved his Holy Spirit. Indeed, while my Conſcience was tearing me, I made Reſolutions; but as faſt as I made them, I broke them. Why was this? Becauſe I would do all by my own ſtrength; therefore all came to nothing. When I found this, I gave over all ſtrivings, and gave myſelf over to all manner of wickedneſs; and ſo continued for ſome years, until the year 1743, *June* 16th, we had an Engagement with the *French*. There the Lord of his infinite Mercy was pleaſed to ſpare me. The Canon Balls came very thick about me, but I was not hurt; although my Comrades fell on every ſide. A few days after, the Lord was pleaſed to viſit me again; the Terrors of a Juſt God began to trouble me, the Pains of Hell got hold of me, and the Snares of the Devil encompaſſed me round about. I was ſo terrified, that I durſt not commit any groſs Sin. I prayed God to be merciful to my Soul, now

I was

I was at a loſs for Books to read: but He that provideth all things, provided that alſo; for one day I found an old Bible in one of the Train Waggons. Now I was ſet up: I forſook my old Companions, except one; I could not forſake him: but it was not long before he ſickened and died; and his Death was a ſpur to drive me on the faſter. But I could not find one to be like-minded with me. I went up and down by myſelf, lamenting and mourning like a Dove. My Bible was now become my only Companion, with which I uſed to get into ſome corner, to lament my Miſery, and to cry to God for Mercy. In a few weeks, the Lord was pleaſed to eaſe me greatly. But I now depended upon my own Performances, making them my ground of Acceptance with God. So I remained for ſome months, till I came to Winter Quarters, where the Lord was pleaſed to direct me to Brother *Haim*. Being one morning at Church, I heard him talk about ſome Spiritual things: I immediately fell into Diſcourſe with him, but ſoon was ſick of his Company, becauſe he robbed me of my Treaſure, and ſtole away my gods: for being ignorant of the Righteouſneſs of Chriſt, I went about to eſtabliſh my own Righteouſneſs. My poor Brother was ſo perplexed with me, that ſometimes (as he told me afterwards) he was reſolved to forbid me to come any more; and I, on the other ſide, was often tempted not to come any more near him. But the Lord raiſed him up for an inſtrument for my Converſion. When the Lord had opened my Eyes, to ſee the right way to Salvation, which is by the Blood of Chriſt alone, I was reſolved by his Strength to publiſh it, and declare it to others. Though I had not as yet found this Salvation experimentally in my Heart, yet I knew every true Believer muſt have this Witneſs in himſelf, and taught others ſo, until I got it myſelf. The Scripture ſaith, our Labour ſhall not be in vain in the Lord; which I found to be true; for my dear Redeemer wrought in me, and by me. *October* 23, in the Evening, when we were gathered together,

together, and Brother *Clement* was at Prayer, I felt on a ſudden a great alteration in my Soul; my Eyes overflowed with tears of Love to Him, whom my Soul loveth. Then was the Love of God revealed to me, in ſaving the World by his Son. It was ſhewn unto me alſo their compleat Happineſs, who through Chriſt were reconciled to God; which kindled my Love, and inflamed my Soul with a fervent Zeal for Him, who I then ſaw was my complete Redeemer. O! amazing Love! It raviſheth my Heart, when I think, how he has brought me from being a Captive of the Devil, to be an Heir of everlaſting Glory.

Pray for me, that my Faith fail not. From him, who is not worthy to be Door-keeper to the leaſt of my Maſter's Servants,

JOHN EVANS,

Gunner, belonging to the *Engliſh* Artillery lying now in *Ghent*, in Captain *Deſaguliers*'s Company.

At the Battle of *Fontenoy*, he had both his Legs ſhot off. Being laid over a Cannon to die, as long as he could ſpeak, he was praiſing God, and exhorting thoſe that were round about him.

POETRY.

To a Mother, on the Death of her Children.

[*By Mrs. Wright.*]

THOUGH ſorer Sorrows, than their Birth,
Your Children's Death has given,
Mourn not that others bear for Earth,
While you have peopled Heaven!

If

If now ſo painful 'tis to part,
O think, that when you meet,
Well-bought with ſhortly fleeting Smar
Is never-ending Sweet.

What if thoſe little Angels nigh
T' aſſiſt your lateſt Pain,
Should hover round you, when you die,
And leave you not again?

Say, ſhall you then regret your Woes,
Or mourn your teeming Years?
One Moment will reward your Throes,
And over-pay your Tears.

Redoubled Thanks will fill your Song,
Tranſported while you view
Th' inclining, happy, infant Throng,
That owe their Bliſs to You!

So moves the common Star, though bright,
With ſingle Luſtre crown'd;
The Planet ſhines with Guards of Light
Attending it around.

An Epitaph on Miss. Mary Lowth, aged 14 Years.

[*Wrote by her Father, now Biſhop of London.*]

CHARA vale, ingenio præſtans, pietate, pudore;
Et pluſquam natæ nomine chara, vale.
Chara Maria, vale! At veniet felicius ævum
Quando iterum tecum, ſim modo dignus, ero.

Chara, redi; lœtâ tum dicam voce, Paternos
Eia, age in amplexus, chara Maria, redi.

Imitated.

Farewell, my deareſt Child, farewell!
Wiſe, pious, good, beyond thy Years!
Thy raviſh'd Excellence I feel
Bereav'd—diſſolv'd in ſofteſt Tears.

But ſoon, if worthy of the Grave,
I ſhall again behold thee nigh,
Again my deareſt Child embrace:
"Haſte, to my Arms, *Maria*, fly.

"To a fond Father's Arms return:"
(I then in Extacies ſhall ſay)
No more to part, no more to mourn,
But ſing thro' one eternal Day.

ON BISHOP ATTERBURY'S BIRTH-DAY.

WHAT Morn with more auſpicious Ray,
Or lovelier Dawning ever ſhin'd?
Be bleſt the memorable Day,
Which gave Thee, Father, to Mankind,
In each hard Trial fully ſhewn
Great, good, and juſt, as *Clarendon!*

Tempeſts and Storms in vain attack,
In vain thy Foes their Arts employ;
Nought thy well-grounded Faith can ſhake,
Thy exemplary Zeal deſtroy:
Nor Prayers, nor Threatnings can prevail;
The Rock 'tis built on cannot fail.

They,

They, nor th' oppoſing World, could fright,
Nor Flattery's utmoſt Fawnings bend,
To ſhrink from aiding injur'd Right,
To ceaſe the Helpleſs to befriend.
Nor Mitres rich, nor Exile near,
Could bribe to Hope, or ſink to Fear.

Superior to the Ills you feel,
Illuſtrious Sufferer, well you know
To ſcorn the Inſtruments that deal,
T' adore the Hand that aims the Blow;
Like Job, with Patience to reſign:
O may his latter End be thine!

Mean ſeaſon, live; nor barbarous Foes,
Nor Exile grievous to ſuſtain,
Nor Proſpect of thy Country's Woes,
Nor Torture of afflicting Pain,
Make thee bemoan thy longer Stay,
Or cauſe thee to regret To-Day.

No! Let the Stateſman, Human Friend,
The Ruffian fell, in Murders old,
The vile Betrayer of his Friend,
The Seller of his God for Gold,
The Falſe, the Traitor, the Forſworn,
Bewail the Day that they were born.

Enjoy the Peace they cannot find,
No more than they can take away.
Thy Birth-Day ſtill with even Mind
View calmly, as thy Dying-Day,
That ſecond Birth-Day, happier far,
Which clears thee at the laſt great Bar!

ON RETIREMENT.

BEAR me, ye friendly Powers, to peaceful Scenes,
To ſhady Bowers, and never-fading Greens,
Where the ſhrill Trumpet never ſounds Alarms,
Nor Martial Din is heard, nor claſh of Arms.
Unenvied may the Laurels ever grow,
That never flouriſh but in Human Woe:
If never Earth the Wreath triumphal bears,
Till drench'd in Heroes' Blood, and Orphans' Tears.

Hail, ye ſoft Seats! Ye limpid Springs and Floods,
Ye verdant Meads, ye Vales, and mazy Woods,
Ye limpid Floods, that ever-murmuring flow,
Ye verdant Meads, where Flowers eternal blow;
Ye ſhady Vales, where cooling Zephyrs play;
Ye Woods, where untaught Warblers tune their Lay!

Here grant me, Heaven, to end my peaceful Days,
And ſteal myſelf from Life by ſlow decays;
With Age, unknown to Pain or Sorrow, bleſt,
To the dark Grave retiring, as to Reſt;
While gently with one Sigh this mortal Frame,
Diſſolving, turns to Aſhes whence it came;
While my freed Soul departs without a Groan,
And joyful wings her Flight to Worlds unknown.

Ye gloomy Grots, ye awful, ſolemn Cells,
Where heavenly-penſive Contemplation dwells,
Guard me from ſplendid Cares, from tireſome State,
The pompous Miſery of being Great!
Content with Eaſe; ambitious to deſpiſe
Illuſtrious Vanity, and glorious Vice.

While

While the calm Hours ſteal unperceiv'd away,
Come, thou chaſte Maid; here let me ever ſtay;
Here court the Muſes, while the Sun on high
Flames in the Vault of Heaven, and fires the Sky:
Or while ſtill Night's dark wings the Globe ſurround,
And the pale Moon glides on her ſolemn Round.
Bid my free Soul to ſtarry Orbs repair,
Thoſe radiant Worlds that float in ambient Air:
Or when Aurora, from his Eaſtern Bowers,
Exhales the fragrance of the balmy Flowers,
Reclin'd in ſilence on a moſſy Bed,
Conſult the learned Volumes of the Dead;
Fall'n Realms and Empires in Deſcription view,
Live o'er paſt Times, and ancient Days renew.

Charm me, ye ſacred Leaves, with noble Themes,
With opening Heavens, and Angels rob'd in Flames.
Ye reſtleſs Paſſions, while I read, be aw'd:
Hail! ye myſterious Oracles of God!
Here I behold, how infant Time began!
How the Duſt mov'd, and quicken'd into Man!—
There tread on hallow'd Ground, where Angels trod,
And Reverend Patriarchs talk'd as Friends with God:
Or hear the Voice to ſlumb'ring Prophets given,
Or gaze on Viſions from the Throne of Heaven!

Part of the 104*th* PSALM *Paraphraſed.*

UPBORN aloft on ventrous wing,
While ſpurning earthly themes I ſoar,
Thro' paths untrod before,
What God, what Seraph ſhall I ſing?

Whom

Whom but Thee ſhould I proclaim,
Author of this wondrous frame?
Eternal, uncreated LORD,
Enſhrin'd in glory's radiant blaze!
At whoſe prolific voice, whoſe potent word,
Commanded Nothing ſwift retir'd, and worlds began their race.

Thou, brooding o'er the realms of night,
Th' unbottom'd, infinite abyſs,
Bad'ſt the deep her rage ſurceaſe,
And ſaid'ſt, Let there be light!
Ætheriel light thy call obey'd,
Thro' the wide void his living waters paſt,
Glad ſhe left her native ſhade,
Darkneſs turn'd his murmouring head,
Reſign'd the reins, and trembling fled;
The chryſtal waves roll'd on, and fill'd their ambient waſte.

In light, effulgent robe, array'd
Thou left'ſt the beauteous realms of day;
The golden towers inclin'd their head,
As their ſovereign took his way.
The all-incircling bounds (a ſhining train,
Miniſtering flames around him flew)
Thro' the vaſt profound he drew,
When, lo! ſequacious to his fruitful hand,
Heaven o'er th' uncoloured void, her azure curtain threw.

Lo! marching o'er the empty ſpace,
The fluid ſtores in order riſe,
With adamantine chains of liquid glaſs,
To bind the new-born fabric of the ſkies.
Downward th' Almighty Builder rode,
Old chaos groan'd beneath the GOD,

Sable

Sable clouds his pompous car,
Harneſt winds before him ran,
Proud to wear their maker's chain,
And told with hoarſe-reſounding voice come from afar,

Embryon earth the ſignal knew,
And rear'd from night's dark womb his infant head;
Tho' yet prevailing waves his hills o'erſpread,
And ſtain'd their ſickly face with pallid hue.
But when loud thunders the purſuit began,
Back with the affrighted ſpoilers ran;
In vain aſpiring hills oppos'd their chaſe,
O'er hills and vales with equal haſte,
The flying ſquadrons paſt,
Till ſafe within the walls of their appointed place;
There firmly fixt, their ſure encloſures ſtand,
Unchangeable bounds of ever-during ſand!
He ſpake from the tall mountain's wounded ſide,
Freſh ſprings roll'd down their ſilver tide:
O'er the glad vales, the ſhining wonders ſtray,
Soft murmuring as they flow,
While in their cooling wave inclining low,
The untaught natives of the field, their parching thirſt allay.
High ſeated on the dancing ſprays,
Checquering with varied light their parent ſtreams,
The feathered quires, attune their artleſs lays,
Safe from the dreaded heat of Solar beams.

Genial ſhowers at his command,
Pour plenty o'er the barren land:
Labouring with parent throes,
See! The teeming hills diſcloſe
A new birth: ſee chearful green,
Tranſitory, pleaſing ſcene!

O'er the ſmiling landſkip glow;
And gladden all the vale below.
Along the mountain's craggy brow,
Amiably dreadful now!
See claſping vine diſpread
Her gently riſing, verdant head;
See the purple grape appear,
Kind relict of human care!

Inſtinct with circling life, thy ſkill
Uprear'd the olive's loaded bough;
What time on Lebanon's proud hill,
Slow roſe the ſtately cedars brow.
Nor leſs rejoice the lowly plains,
Of uſeful corn the fertile bed,
Than when the lordly cedar reigns,
A beauteous, but a barren ſhade.

While in his arms the painted train,
Warbling to the vocal grove,
Sweetly tell their pleaſing pain,
Willing ſlaves to genial love.
While the wild-goats, an active throng,
From rock to rock light-bounding fly,
Jehovah's praiſe in ſolemn ſong,
Shall echo thro' the vaulted ſky.

J. W.

THE Arminian Magazine, For JULY 1778.

A DISCOURSE concerning the NECESSITY *and* CONTINGENCY *of* EVENTS *in the* WORLD, *in Reſpect of God's* ETERNAL DECREES.

By THOMAS GOAD, D. D.

[*Concluded from page* 264.]

CONTINGENCY is the Middle Point between *Neceſſity* and *Impoſſibility* of being; and therefore ſo much as any thing inclineth to *Exiſtence*, it is *Neceſſary*. The want or neglect of the Diſtinction between *Contingency* and *Caſualty*, hath been a great Cauſe of the Error we confute: for our Oppoſites ſtill taking *fortuitouſly* and *contingently* for *ſynonymous*, becauſe they would have nothing *Caſual* in reſpect of God, therefore they would have every thing *Neceſſary*; not diſcerning the Middle Path which we walk in, between *Epicuriſm* and *Stoiciſm*.

Concerning God's *Providence* we teach, that although, according to that *ordinary* Courſe, which we call *Nature*, which he hath preſcribed for the Operation of his Creatures in the *decree* of Creation, many things fall out according to the *free Choice* of *voluntary Agents*, no way by him *Neceſſitated*; yet God is ſtill buſy with a *double* Providence. The *Firſt* is *Univerſal*; by this, whatſoever *natural* Agents do *Contingently*, He *fore-ſeeth* moſt clearly, and *ordereth* moſt wiſely, according to his *Glory*, the *Preſervation* of the *Univerſe*, and *Good of his Creatures*. The *Second* is *Particular*; by this he puts in oft-times a *Miraculous* Finger into ſuch *Contingent* Buſineſs as reſpects his *Church*, and oft-times ſo worketh the heart of the *voluntary* Agent, that he doth that which, if he had been left alone to himſelf, he would not have done; and is ſecretly diverted from the doing that, which otherwiſe he would moſt *willingly*, and could moſt *eaſily* have done.

And here our *Oppoſites* may pleaſe to obſerve, that our Opinion is ſo far from denying a *particular* Providence, that it only maintaineth a Providence *properly* termed *Particular*: for that *Particular* Providence which our Oppoſites talk of, if it be well looked into, will appear to be in no better Senſe *Particular*, than the *Roman* Church is *Univerſal*.

They ſay, that there is not any *numerical* Act performed by any Creature, without an *eternal* decree from God; this they call *Particular* Providence. Alas! this is the *General*, which concerneth all the Actions performed by all things, or at leaſt one mixt of *General* and *Particular*. As for example, becauſe it raineth to-day, God ſo ordereth that it ſhould; is it any Senſe to ſay, this rain was by the *Particular* Providence of God, unleſs we eſpied *extraordinary* matter in it? We therefore call that *Univerſal* Providence, whereby God directeth whatſoever his Creatures do, according to their *natural* Propenſities, for the Preſervation and Good of the *Univerſe*. We term that *Particular* or *Special* Providence, whereby God interpoſing his *extraordinary* Power amongſt the *Contingent* affairs

fairs of *Common-wealths*, or *private* Men, ſometimes by ſenſible *Miracles* and *Prodigies*; ſometimes by his *ſecret* Omnipotency, ſenſible only in the *Event*, manifeſteth his *Mercy* or *Juſtice*, to his own *Glory*, or good of his *Church*.

This is properly termed *ſpecial* Providence. I will now ſpecify my Faith concerning God's *Providence*.

Firſt. It is very probable, that petty *trivial* Matters, ſuch as are *Indifferent*, not only in reſpect of *Themſelves*, but alſo of their *Conſequences*, fall out altogether *Contingently*, without any *Neceſſitating* decree. Theſe Matters are of three Sorts.

1. The Toys and trifling Vanities of *voluntary* Agents. What a company of Idle geſtures and Sporting tricks uſe we every day, which doubtleſs, for ought God hath dereed, we might have as eaſily omitted?

2. The petty Conſequences of the *main* Actions of *natural* Agents: for example, though the main drift and ſcope of the Operations of the *Elements* and *Meteors* be according to the Method *Eternally* preſcribed them by God; yet ſome *Particular* Events accompanying their Operations, ſome *Circumſtances* queſtionleſs, were not prefixed by a *Particular* decree; as now and then it hapeneth to rain when the Sun ſhineth. I cannot believe that there is any *Special* decree concerning this.

Here I would have the Reader obſerve, how theſe *Events* are not ſo properly called *Contingent*, as thoſe others are; for they were ſwayed by no *decree* either *General* or *Special*, from the middle Point between *Neceſſity* and *Impoſſibility* of being. But theſe, though they are *Contigent* in reſpect of a *Particular* decree, and may as well not be as be, for ought God hath *Preciſely* determined concerning them; yet in reſpect of the *general* Method prefixed to *natural* Agents, they do *Neceſſarily* come to paſs, becauſe their main Office cannot be performed without theſe Circumſtances and Conſequences.

The laſt Sort are mixed of the two former, and include all ſuch *Events* as reſult from the *Contingent Concourſe* of *Nature* and *Voluntary* Agents; as when the Wind bloweth off

off ones hat, to ſay that God *Particularly* decreed ſuch trifles, I think it injurious to the *Majeſty* of his Determinations. But here by Trifles I mean ſuch Matters, as I ſaid before, which are *Indifferent*, not only in reſpect of Themſelves, but alſo of their Conſequences.

I believe, that things of greateſt Moment are done *Neceſſarily*, by the *Immediate* Power of God, either by *ſwaying* Men from their own proper *Inclinations*, or by *Supernatural* Means quite croſſing their Enterpriſes. So we read in the *Scripture* and *Church-ſtories*, how God hath ſometimes quite changed the hearts of Men for ſome great purpoſe concerning his *Church* and *Glory*.

I believe that the middle Sort of Events in the World, ſuch as are neither *Trivial* nor yet *Extraordinary*, the *Ordinary* ſerious matters which concern *Religion*, *Common-wealths*, the *Temporal* and *Spiritual* Good of private Men, the Preſervation from Confuſion, *&c.* Of theſe, I ſay, my belief is, that though *ordinarily* Men and reaſonable Agents do things *Contingently*, yet God doth ſo manage this *Contingency*, daily and hourly interpoſing his Power according to his *Mercy* or *Juſtice*, that very few matters of *Conſequence* are merely *Contingent*. For example, becauſe I ſee *Marriage* for the moſt part to be either a great *Curſe* or a great *Bleſſing*, I am ſo far perſuaded of the truth of the common ſaying, that I think *Marriages*, for the moſt part, *are made in Heaven*, before they are on Earth. Let a Man diligently peruſe any Story, and he ſhall find many things done *Ordinarily*, according to the *natural* Bent of *particular* Perſons, and ſo *Contingently* in reſpect of God; and yet let him join all things done by all the *Actors* in the Story together; let him accurately obſerve how one thing followeth upon another, he ſhall find, that ſtill at the laſt there will be ſomething from the *finger* of God, manifeſting the Glory either of his *Mercy* or *Juſtice*. If we read the Hiſtory of the *Reformation*, begun by *Luther*, we ſhall perceive many things done by the *natural* Humours of Men, by the guidance

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of *Divine* Wiſdom made admirable furtherances of the *Reformation*. The like may be ſaid of *Henry* the 8*th*. his *Marriage*, and the Diſſolution of *Abbeys*. The like indeed may be obſerved in any Hiſtory, eſpecially if it concern *Religion* or a *Chriſtian* Common-wealth; for I conceive that God's *Providence*, is more or leſs remarkable in a place, proportionable to the profeſſion of *Religion*. Let a Man but diligently obſerve the prime paſſages of his own times; let him mark how the chief *Actors* in them do all things according to their *particular* Bents and *private* Humours; yet let him note the upſhot, he ſhall perceive, that there was ſome *ſecret Guide* which directed all to God's Glory, though Men do what they liſt according to their own Pleaſure. The beſt Demonſtration of this moſt uſeful and delightful Truth every Man might beſt make to himſelf. If he would but ſeriouſly conſider the whole courſe of his own Life, and mark how, whatſoever he hath done out of the abſoulte *Freedom* of his Choice, his Actions have been turned and winded now and then *Contrary* to his *Intent*, now and then *beyond* it, now and then *beſide* it; ſometimes to his *Grief*, ſometimes to his *Comfort*, always to be Examples of God's *Mercy*, or his *Juſtice*; he would eaſily perceive, how excellently the Divine *Providence* worketh upon *Contingencies*.

Here the Reader may ſee how I ſuppoſe ſome things *Neceſſary*, ſome things *Contingent*, ſome things *Mixt*, by reaſon of divers Circumſtances of both Kinds; by no means undertaking preciſely to *determine* how many things are done *Contingently*, or how many *Neceſſarily*.

Now as our Opinion doth moſt exactly Blazon the *Divinity* of God's *infinite Knowledge*, by which he *ſimply* knoweth all things; ſo alſo it doth moſt clearly ſet forth the Honour of his *active Wiſdom*, by which he *governeth* all things. For to order all things in an harmonious Concord to Good, whatſoever the confuſed diſtracted Diſcord of *Choice* in inferior Cauſes produce, is a more Glorious Act of Wiſdom, than *firſt*

to *Decree* how all things ſhall be done according to *certain Platforms*, and to ſee them effected according to them: yea, this Conceit, though it be *Stoiciſm* in itſelf, yet it openeth a great door for *Epicuriſm*. For *Epicurus* and his Fellows believed there were Gods, but imagined they incumbered not themſelves with the ordering of *ſublunary* Matters, but ſuffered Matters here below to go for the moſt part according to the *Natural and Eternal Cuſtoms*. Even ſo, if God hath *ab æterno* perfixed an *irriſiſtable* Tenor agreeable to which all things ſhould for ever *Neceſſarily* come to paſs: God might *ab æterno* alſo, from the ſame inſtant he made his Decrees, let all things alone, according to *Epicurus* his Conceit, ſeeing all things muſt come orderly to paſs, by Virtue of his *Decree*, though he ſlept all the while.

But our Doctrine, they ſay, contradicteth the Scriptures. Our *Saviour* telleth the Apoſtles, that *the hairs of their heads were all numbered*, that not ſo much as a *Sparrow falleth without his Father*. Therefore the pettieſt Matters in the World are *determined* by God himſelf.

The meaning of the place is this, not one of them falleth without God's *Privity* and *Permiſſion*. The Scope of our Saviour was to *encourage* his Diſciples, whom he was now ſending abroad into the World *as Sheep among Wolves*; to this purpoſe he tells them, that *the hairs of their heads were numbered*; the number of them was known to God, without whoſe *Permiſſion* they could not loſe one of them. That not ſo much as a *Sparrow* falleth without their *Father*, *i. e.* without the *Knowledge* and *Permiſſion* of him who was their loving Father: and therefore he bids them not to be afraid, ſeeing if ſuch trifles could not be without God's *Permiſſion*, doubtleſs God, who was their more *ſpecial* Obſerver, would not ſuffer Men to meddle with them, more than ſhould be for his Glory and their Good. So that it cannot, without abſurdity, be hence concluded, that God hath made any *Special Decree* concerning *Sparrows*; for, as St. *Paul* ſaith, *Doth God take*

take care for Oxen? ſo ſay I, *Doth God take care for Sparrows?* Here it is worth obſervation, that the Arguments, for the moſt part, which our *Oppoſites* produce for the *Neceſſity* of all *Events*, and *their* kind of *Particular* Providence are ſuch, as conclude either not ſo much, or more than they would have them; being much like the Garments which were made for the Moon, either too big or too little for their Concluſions. For either they are drawn from *Particular* Examples, and prove nothing at all; as when *Calvin* proveth there ariſeth no wind without a *Special* Decree from God, becauſe he cauſed a *South-wind* to bring the *Iſraelites Quails*; or elſe they are deduced out of Reaſons and Scriptures, which, as they handle them, prove God to be the *Author of Sin*, and ſo a great deal more than they are willing they ſhould.

But our Opinion may ſeem to patronize the proud Error concerning *Free-will*. For if God doth not *Neceſſitate* our Actions, but leave them to our Inclinations, ſo that it is in our Power to work or not work; we have *Freedom* of Will to do or not to do, whatſoever we do *Contingently*.

Theſe words, *which we do Contingently*, are well put in; for we ſay many things are done *Contingently* in reſpect of God, yet many we ſay are done by God's *Special* Determination. But 'tis moſt certainly true, that good Duties, properly ſo called, to which we are tied, are never performed without *Choice* and *Freedom*. Which, therefore, amongſt other *Privileges* of Chriſt's purchaſing, are reſtored under the ſpiritual *Jubilee* of the Goſpel, and inſtated on us by the Holy Ghoſt as one *ſpecial* part of our Redemption. *If the Son make you free, then are you free indeed.* And, *Where the Spirit of the Lord is, there is, Liberty.*

In anſwer then to the Objection. I ſay, that for our *Natural* Actions, as *Eating* or *Walking*, I believe that *ordinarily* we perform them *Freely* and *Contingently* in reſpect of God. Likewiſe I doubt not, but as the antient Heathens *Ariſtides*, *Socrates*, *Fabricius*, ſo many now perform many things

Civilly and *Morally Good*, being left alone * to their *Contingent* Educations and Complexions. But for Matter of *Grace and Salvation*, I confeſs, to the Glory of God, that *in us, being Dead in Sins and Treſpaſſes, dwelleth no Good*; that we cannot ſo much as *think*, much leſs *do*, any Good, unleſs the Holy Ghoſt giveth us the Power *both to Will and to Do* it.

Adam, before his Fall, was equally poiſed between *perſeverance* and *defection*; but he falling by the *Freedom* of his Choice, loſt thoſe Perfections which made him free: ſo that if his Poſterity do any thing truly *good*, it is from God, not from themſelves; whatſoever *bad* they do, it is from themſelves, not from God.

Here it may be noted, that we may do many things *contingently* in reſpect of God, which yet we do not *freely*, but *neceſſarily*, in reſpect of ourſelves: as our Sins are *contingent* in reſpect of him, becauſe he never impoſed any Neceſſity of ſinning upon us; yet they are *neceſſary* in reſpect of ourſelves, ſeeing we being left to ourſelves cannot but ſin. So many things, which are *contingent* in reſpect of our Nature, may be in ſome ſort *neceſſary* in reſpect of our Perſons; as thoſe things which our Complexions, or Cuſtoms and Habits, neceſſitate us to. But this is an Impertinency.

They ſay moreover, that our Opinion contradicteth both Scripture and Philoſophy.

1. For Scripture, it is ſaid, that *in Him we live, move, and have our being*; by which Words we are taught, that all our Motions, of what kind ſoever, either natural or moral, vital or rational, are not only guided, but alſo cauſed by God Himſelf.

2. Both in Logic and Metaphyſics, there are divers Rules conſonant to this Scripture; as, "The Cauſe of the Cauſe is "the Cauſe of its Effects;" and "The Second Cauſe does not "act, but as it is moved by the Firſt," &c. Therefore Man doth no kind of thing, but God is the Firſt Cauſe of it; and conſequently,

* I do not reject the Opinion of Reſtraining Grace, if it be well expounded.

conſequently, whatſoever we do, we do *neceſſarily* in reſpect of him.

This is one of the Arguments, which proveth more than our Adverſaries would have them; and by theſe Rules have I formerly proved, that they make God the *Author of Sin*; for if *cauſa cauſæ* be *cauſa cauſati*, as doubtleſs it is, while they make God the Cauſe of all thoſe Actions which either are Sins, or the Cauſes of Sins, queſtionleſs they make God, according to their own Argumentation, the Cauſe of Sins. But they have a limitation for this Rule, and ſay, that it holdeth in Cauſes eſſentially ſubordinate; as they ſay, that God is the Cauſe of all thoſe things, which are eſſentially done by our Wills; but Sins proceeding from the Depravation of our Wills are Effects of a Cauſe, not *directly ſubordinate* to God. The Limitation is ſound, but not applicable to their inſtance; yea, the Limitation itſelf quite ſpoileth them: for, 1. While *Adam*'s Will was yet ſound, they teach, that God decreed that *Adam* ſhould eat the forbidden Fruit. Now at that time they cannot ſay, but that *Adam* was a Cauſe *eſſentially ſubordinate* to God. 2. They teach, that God is a Cauſe not only of our *Actions*, but alſo of our *Volitions:* then *theſe* being the Cauſes of our Sins, are directly ſubordinate to him.

3. Let us conſider not only the Subordination between *God* and our *Wills*, but alſo between our Actions and their *Moralities*, and we ſhall perceive, that according to the Abuſe of theſe Rules, they make God the Cauſe of our Sins. For that Rule, *Cauſa cauſæ eſt cauſa cauſati*, is infallibly true expounded thus, "The Cauſe of any Effect is the Cauſe of all ſuch "Events, as neceſſarily follow that Effect."

Now then, if, as they ſay, God be a neceſſary Cauſe of all our particular Actions, ſeeing our Actions, in reference to ſuch and ſuch Objects, muſt needs be ſinful, it is manifeſt what followeth. For example: though to take Money in general be no Sin, yet to take *this* or *that* Money, being none of our own,

is a Sin. Now then, if God be a Cauſe of this Action in reference to *this* Object, as he is, if he be the Cauſe of *this* particular Action, it is impoſſible their Doctrine ſhould excuſe God from Sin. *Eating*, in reference to the forbidden Fruit, was a *Sin*; but according to them, God was a *principal* Cauſe of eating the forbidden Fruit. *Ergo.*

The *Minor* I prove thus. They ſay he was the *Neceſſitating* Cauſe of this particular Action. Eating was a *natural* Action, the *Individuation* of this Eating, by an *unlawful* Object, was a *moral* Obliquity: but God was the Cauſe of this *Individual. Ergo.*

The like may be ſaid of all our *ſinful Actions. When I have drunk ſufficiently, both for the neceſſity and comfort of nature, to drink a cup more is Sin.* But our Oppoſites teach, that I cannot take up this ſuperfluous Cup without God's *Special* Determination. *Ergo.*

This Doctrine is enough to make one's Hair ſtand an end, making God, whatſoever they ſay, the *Cauſe* not only of our *Actions*, but alſo of our *Obliquities:* for what are the *Obliquities* of our *Actions*, but the placing of them upon wrong *Objects?* If therefore they make God the *principal* Cauſe of all our *Particular* Actions, moſt of which are particularized by bad Objects, what do theſe Men make of God?

Hitherto I have ſhewed, how our Oppoſites are wounded with their own Weapons. Now I will take their weapons out of their hands, and teach them the right uſe of them; ſhewing how God is the *Cauſe of all things*, only not the Cauſe of *Sin:* a Cauſe of all good things, yet ſo that many good things are *Contingent* alſo.

We have ſhewed in the third Argument, how God hath ordained, that all ſorts of *inferior* or *ſecond Cauſes*, ſhould work according to their proper kinds; that *voluntary* Agents ſhould work *Voluntarily*, &c. God then is the *firſt Cauſe* that all things work, and that they work in certain kinds. If ſo, then God is the Cauſe that many things are done *Contingently*,

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one of the chief ſorts of ſecond Cauſes by this appointment working *Voluntarily*, and therefore *Contingently*, which Connexion we have formerly juſtified. This being well underſtood, will inſtruct us not only that it may be ſo, but alſo that it muſt be ſo: that *God* being the *Neceſſary Cauſe* of all good things, yet all ſuch things are not *Neceſſary Effects* of him. For Example: it is impoſſible that Man ſhould do any thing without God, therefore God is a Cauſe *Neceſſary* to the Being of all things Effected by him; yet becauſe many things done by the *Free choice* of Man, might as well have been omitted, God no ways conſtraining him to them, theſe are not *Neceſſary Effects* of God. The Reaſon of this is, becauſe God hath Decreed that Man ſhould work *Voluntarily*, having liberty to do as well one thing as another, yet ſo that God giveth him the *Strength* to do whatſoever he *Chooſeth* to do, and *Ability* to *Chooſe* what he Will without limitation of his Choice; for this were elſe, to take it away, and to make Man an *involuntary* Agent. For example: God hath given Thee *ſtrength* of Body; he hath given Thee alſo *Ability to chooſe* in what Exerciſe thou wilt employ it; thou chooſeſt to *Ring*, or *Dance*; God then the Author of thy ſtrength is the *chief* Cauſe of theſe Exerciſes, yet ſo, as they are *Contingent* in reſpect of him, becauſe thou mighteſt have omitted them hadſt thou pleaſed. By this we may plainly ſee, how God is the *principal Cauſe* of all things of which he is *capable* to be a Cauſe; and yet many things are *Contingent* in reſpect of him. This being cleared, we may with more facility conceive, how and in what ſenſe God is the Cauſe of all we do, and yet we only the Cauſe of Sin.

God ſuſtains us when we are about our Sins; even then, *in him we live, and move, and have our being*, as well as when we are better buſied. God giveth that *ſtrength* by which we commit any Sin, yet becauſe he doth not *neceſſitate* or *incline* unto it, but we of ourſelves *abuſe* it to Wickedneſs, God hath ſtill the part of a *Creator*; we only are *Sinful*. An example will make

make this clear: ſuppoſe a King delivereth to his Subject, *Men*, *Weapons*, *Money*, and *Warlike Proviſion*, that he may fight for his Honour againſt his Enemies: his Subject proves a *Traitor*, and uſeth all his *Sovereign's* ſtrength againſt himſelf. His Sovereign here is a *Cauſe* that he hath the *Command*, and doth the *Office* of a Captain; but he is no Cauſe of his *Treachery*; the *Offence* is only the *Captain's*, and the *Wrong* is only the *Sovereign's*. This is juſt the caſe between God and Us; God hath given us many excellent *Faculties* both of *Body* and *Soul*, which he *intended* we ſhould uſe to his *Glory*, in Obedience to his Commandments, and *reſiſt* his and our Enemy, the Devil. We moſt *Traiterouſly* ſiding with *Satan*, have *abuſed* his gifts to his Diſhonour; God did the part of a *Creator*, we of *Rebels*. A Man lives *Intemperately*, God gave him not ſtrength to this purpoſe, he *Neceſſitated* not the Man to this intemperance: Man therefore only ſinned, God is diſhonoured. The King made his Subject *able* to rebel againſt him, by delivering his *Military* Furniture unto him; the veryer *Miſcreant* he that did Rebel againſt him. So God made *Adam* indeed *able* to Sin, but he never *intended* that he ſhould Sin with that Ability. God then is the *Cauſe* of all thoſe things in which we Sin; and yet whatſoever he doth is exceeding Good. He is not the *Cauſe* that we *intend* any Sin, but the *Cauſe* that we are *able* to commit thoſe Sins we intend; and yet he *intended* not our Abilities for Sin, but for his Service. Of all our good Actions he is the *firſt* Cauſe, we are the *ſecond*: of all our Sins we are the *proper* Cauſe, he is only the *Conditio ſine quâ non*.

But here ſome Man may ſay, that *Choice* of an *unlawful* Object, upon which we miſplace our Actions, is that which maketh us Sinners. Now this being an Act of our *Will*, it muſt ſuppoſe alſo the *Concourſe* of God; how then doth our Opinion clear the point? The ſame Anſwer abundantly ſatisfieth; God made *Adam* able to be *Willing* to Sin, but he made him not to *Will* Sin; God ſet before him *Life and Death*; that

that he did *chooſe* Death, it was by the *ſtrength* of Will given him of God; but God did not *bind* him to *chooſe* Death, for that were a *contradiction*, a *Neceſſitated* Choice.

Briefly, whatſoever we chooſe, we do it by the Power by which we are *voluntary Agents*, yet if we chooſe Death, God is not to be blamed; for he made us *voluntary*, and therefore it was as *poſſible* for us to have *choſen* Life. If the nature of a *voluntary* Agent be well obſerved, this point will be moſt evident.

The laſt Objection is this, God's *Fore-knowledge* of all *Futures* is moſt *Infallible* and *Neceſſary: Therefore*, all *Futures* in reſpect of him fall out *Neceſſarily*, otherwiſe it is poſſible God may be *deceived*. Yea, if many things fall out *Contingently*, God's *Fore-knowledge* of them can be but *Contingent*, depending after a ſort on Man's *Free-Will*.

This Argument is *plauſible* at the firſt View; but if it be touched it falls to ſhatters. It is one thing to know that a thing will *Neceſſarily be done*, and another to *know Neceſſarily* that a thing will be done. God doth *Neceſſarily foreknow* all that will be done, but he doth not know that thoſe things which ſhall be done *Voluntarily*, will be done *Neceſſarily:* he knoweth that they will be done, but he knoweth withal, that they might have fallen out otherwiſe, for ought he had ordered to the contrary. So God *Neceſſarily* knew that *Adam* would fall; and yet he knew that he would not fall *Neceſſarily*, for it was as poſſible for him not to have fallen. It was the *ancient*, and is ſtill the true, Opinion, that God's *Preſcience* is not the Cauſe of *Events*; he *Fore-knoweth* all things becauſe they will be done, things are not done becauſe he *Fore-knoweth* them. The *Infallibility* of his Knowledge, conſiſteth not in the *Immutability* of his *Decree*, but in the *Prerogative* of his *Deity*. It is impoſſible therefore that any Man, by his *Voluntary* manner of working, ſhould *delude* God's *Fore-ſight*; not becauſe God doth *Neceſſitate* his Will to *certain Effects*, for

this were indeed to take it away; but becauſe his *Fore-knowledge* is *Infinite*.

Let our hearts therefore be never ſo full of *Mazes* and *Meanders*, Turning and Winding, yet the *All-ſeeing* God cannot but eſpy them long before; not becauſe he himſelf *contrived* them, for then it were no wonder if he were the ſearcher of hearts; but becauſe to him, who is every way *Infinite*, all things cannot be but *preſent* and ετραχηλισμένα, which is the ſignificant word of the *Author* to the *Hebrews*, ſignifying *open*, by a *Metaphor* or ſimilitude drawn from a word that ſignifies *having the Faces laid upwards*; becauſe ſuch as lye *ſo* have their *Face* expoſed to the ſight of all Men.

[*End of the Neceſſity and Contingency of Events.*]

An APPEAL to the GOSPEL for the true Doctrine of DIVINE PREDESTINATION, *concorded with the Orthodox Doctrine of GOD's* FREE-GRACE, *and MAN's* FREE WILL.

By *JOHN PLAIFERE*, B. D.

[*Wrote about the Year* 1630.]

PART I.

THE INTRODUCTION.

THAT which gave Birth to the following work, was principally a deſire, by the help of God, to get ſome ſatisfaction to myſelf in the great queſtion of this age, concerning the *Order* and *Manner* of *Divine Predeſtination*, as the Holy Scriptures have revealed it unto us.

Therefore about this *Order* I have ſet down the ſeveral opinions of Note, which are *five* in number; theſe I have examined and

and compared together: and in four of the five I acknowledge ſome pieces of truth, and indeed no Doctrine can appear in any degree probable, which conſiſts all of falſhoods. But thoſe few lineaments of truth are ſo obſcured and mingled with defects, that they ſeem to me to lead both into error in Faith, and corruption of Manners, if Men ſhould live after them; and that not by abuſe only, as may be pretended, but by juſt and neceſſary conſequence.

But in the *fifth Opinion*, I will not ſay there ſhineth forth the full and naked truth; ſince we ſee now *through a Glaſs darkly*. But this I muſt ſay, *therein* ſeemeth to appear a way of apprehending this high myſtery, which is far more free from giving occaſion of error, either in faith or practice, than any of the other opinions.

CHAP. I.

The FIRST OPINION.

THE firſt Opinion concerning the Order of Divine Predeſtination is this.

1. "That God from all Eternity decreed to create a certain "number of Men.

2. "That of this Number he Predeſtinated ſome to everlaſting Life; and others unto eternal Death.

3. "That in this Act he reſpected nothing more than his "own Dominion, and the Pleaſure of his own Will.

4. "That to bring men to thoſe ends, he decreed to permit "Sin to enter in upon all Men, that the Reprobate might be "condemned for Sin; and decreed to ſend his Son to recover "out of Sin his Elect, fallen together with the Reprobate."

This Opinion is charg'd,

"With making God the Author of Sin.

"With reprobating Men before they were Evil.

"With Electing Men not in Chriſt, who is ſent, accord-

"ing

" ing to this Opinion, to recover out of Sin thoſe " that were Elected, before they were conſidered as " Sinners."

The SECOND OPINION.

THE ſecond Opinion concerning the Order of Predeſtination is this:

1. " That God from all Eternity decreed to create Mankind " Holy and Good.

2. " That he fore-ſaw Man being tempted by Satan, would " fall into Sin, if God did not hinder it; he decreed not to " hinder.

3. " That out of Mankind ſeen fallen into Sin and Miſery, " he choſe a certain number to raiſe to Righteouſneſs, and to " Eternal Life; and rejected the reſt, leaving them in their " Sins.

4. " That for theſe his choſen, he decreed to ſend his Son " to redeem them, and his Spirit to call them, and ſanctify " them; the reſt he decreed to forſake, leaving them to Sa- " tan and themſelves, and to puniſh them for their Sins."

Many ſay, St. *Auſtin* was the firſt Author of this Opinion, ſince whom it hath had for its defenders the *Dominicans*, *Bellarmine*, *Cajetan*, and many other Papiſts; and among Proteſtants the Synod at *Dort*, Dr. *Carleton*, Biſhop of *Chicheſter*, and others: but it is miſliked by the defenders of the former, and of the following Opinions alſo.

By *the former*, becauſe to defend the juſtice of God, it ſuppoſeth Mankind corrupted before any Election or Reprobation was made, which ſeemeth needleſs; for ſay they, there are Elect and Reprobate Angels without, or before any corruption or Fall.

By the following, becauſe with the former Opinion it teacheth Chriſt to be ſent only to the Elect, and the Word and Spirit only to call them; whereby the Reprobate are but more oppreſſed

oppreſſed, being called to embrace Salvation offered, which they cannot do, and yet for refuſal thereof, they are more deeply condemned.

By all of them, becauſe it ſuppoſeth Original Sin the cauſe of Reprobation, which the *former* impute to an antecedent irreſpective Decree; the *others* to foreſeen infidelity or diſobedience: none of them ſimply to that Sin, which they ſuppoſe remitted in Baptiſm to many Reprobates. But both theſe opinions offend much againſt God's goodneſs and truth.

The defenders of this Opinion claim our ſeventeenth Article as agreeing with them, and ſurely better may they do it than they of the former; for thoſe words *to deliver from curſe and damnation, thoſe whom he hath choſen*, import a curſe and damnation fallen into, by thoſe who are delivered. But how thoſe words, *choſen in Chriſt*, and *the Godly conſideration of Predeſtination and our Election in Chriſt*, and thoſe words, *we muſt receive God's promiſes in ſuch wiſe, as they be generally ſet forth unto us in Holy Scriptures*: how theſe will ſtand with a Decree of Election, made before Chriſt be thought on, otherwiſe than as the means to bring the Elect to Salvation, I ſee not. For the Article diſtinguiſheth, or makes it two things, to *chooſe ſome in Chriſt out of Mankind, and to bring them by Chriſt unto Everlaſting Salvation*. Nor can I conceive how a general promiſe will ſtand with a particular purpoſe, meaning or intending the promiſe but to ſome few. Let them conſider how they can make it good by their Doctrine, and I will conſider how I can make that good which the Article ſaith, by the Doctrine of the Fifth Opinion.

The THIRD OPINION.

THE third Opinion is;

1. "That God decreed to create Mankind Good," as the ſecond Opinion ſaid.

2. " That he foreſaw the fall of Man," as in the ſame ſecond opinion.

3. " That he decreed to ſend his Son to die for the World, " and his Word to call, and to offer Salvation unto all Men, " with a common and ſufficient Grace in the means to work " faith in Men, if they be not wanting to themſelves.

4. " That out of God's foreknowledge of Man's infirmity, " and that none would believe by this common Grace, he de- " creed to add a ſpecial Grace more effectual, to whomſoever " he pleaſed, choſen according to his own purpoſe, by which " they ſhall not only be able to believe, but alſo actually " believe."

I have the following objections againſt this.

1. That common Grace, which is ſo weak, that no one is ſaved by it, is not the Grace of the Goſpel, which ſure was intended to be ſalutary, at leaſt to ſome; nay, it deſerveth not the name of Grace, ſince it is not beneficial to any.

2. That ſpecial, effectual Grace, ſeems not to be the Grace of the Goſpel, being rejected of none to whom it is offered; for the Grace of the Goſpel is ſuch as is received by ſome, and rejected by others; to ſome it is *in vain*, to others *not in vain*.

3. This Opinion, with the two former, ſeems to bring deſperation into the minds of men, ſeeing none can be ſaved, but by that ſpecial Grace, which is given but to a few, out of the ſecret purpoſe of God; which, whether God doth intend to give or no, the general promiſes of the Goſpel do not aſſure; ſeeing they imply no more than a common Grace, which is always ineffectual.

The FOURTH OPINION.

THE Fourth Opinion is,

1. " That God Decreed to create Man, to permit him to " Fall, and to ſend Chriſt to Redeem the World," as in the third Opinion.

2. " That

2. " That he made a general conditional Decree of Predeſ-
" tination, under the condition of Faith and Perſeverance,
" and a ſpecial abſolute Decree of Electing thoſe to Life, whom
" he foreknew would believe and perſevere under the means
" and aids of Grace, Faith, and Perſeverance; and a ſpecial
" abſolute Decree of condemning them, who he foreſaw would
" abide impenitent in their Sins."

I miſlike it for theſe reaſons, viz.

1. Becauſe a general conditional Predeſtination is none at all.

2. Becauſe the Decree of ſpecial Election of ſuch as believe (no better declared than thus) ſeemeth to make Men chooſe God firſt, rather than God them.

3. Becauſe it maketh the Decrees of *Juſtification* and *Condemnation*, to be the ſame with the Decree of *Election* and *Reprobation*, which muſt be diſtinguiſhed, as they are by the Apoſtle to the Romans.

4. Becauſe it manifeſteth no more Grace, neither greater cauſe of thankfulneſs, given by God to the Elect, than to the Reprobate.

The FIFTH OPINION.

THE Fifth Opinion is that of *Arminius*, which he interpreted according to his own principles, in his *Theſes de natura Dei*, and of *Vorſtius* in his Treatiſe *de Deo*, and the Jeſuits *Molina*, *Vaſquez*, *Suarez*, *Becanus*, and others; and may therefore be leſs acceptable to ſome for the ſake of the Teachers and Defenders of it; but a lover of Truth will not be prejudiced againſt it, becauſe it hath beſides theſe, the unanimous ſuffrage of the Fathers, Greek and Latin, before St. *Auguſtine*, if their Doctrine concerning Preſcience be rightly examined, and explained, namely.

1. " That God by his infinite Underſtanding, from all Eter-
" nity, knew all things poſſible to be,

2. " That

2. " That among other infinite things poſſible, in his under-
" ſtanding, he conceived all this frame of the World that
" now is, and in it all the race of Mankind from the firſt
" Man to the laſt, every one in his ſeveral Order, Govern-
" ment and Event, only as poſſible to be, if he would ſay the
" word.

3. " That he knew how to alter the ordering either of all, or
" of any part, or perſon in the race of Men, ſo as other effects,
" and other ends than thoſe that now are, might be brought
" forth, if he would otherwiſe order them.

4. " But that, conſidering this frame of the World, and
" order of Mankind (as now it is) he judged it was exceeding
" Good for the Manifeſtation of the Glory of his Wiſdom,
" Power, Goodneſs, Mercy, Juſtice, Dominion, and Lordſhip,
" if he ſhould Will, or Decree to put it into Execution, and
" into Being.

5. " That God infallibly foreknew, that if he ſhould decree
" to put it into execution, that then theſe, and theſe par-
" ticular perſons, would certainly by this order of Means and
" Government, be tranſmitted, and brought to Eternal Life;
" and that thoſe other particular Perſons, under their order of
" Means and Government, through their own fault would go
" into Perdition, if Juſtice ſhould be done them.

6. " That though he knew, what theſe would be, yet he de-
" termined and decreed, out of his own abſolute Will and Plea-
" ſure to ſay, *Fiat*, be it ſo; and to put into Execution, and
" into being, all this which he had in his Underſtanding: and
" in ſo doing, he Predeſtinated all Men either to Life or Death
" Eternal.

" For he predeſtinated to Life thoſe particular Men, to whom
" out of his own good pleaſure, he decreed to give thoſe happy
" Means, which being given, he foreknew they would thereby
" become veſſels fit for Honour."

And that God ordered the courſe of the World by his Providence in general, is evident from his having *determined the before*

before appointed times, and the bounds of the habitations of all Nations of Men: and that he ſpecially Predeſtinated ſome, is plain from that of the Apoſtle, *whom he did foreknow, he did predeſtinate.* And therefore mention is made in Scripture, of *the ſetting and placing of things by the counſel of his own Will,* in that order of Cauſes, and of Means, which he underſtands, will bring forth ſuch Ends and ſuch Effects, if he pleaſe to do his part, and permit the creature to its part. By this *Order, Means, Government,* &c. I underſtand the Creation of Man righteous, the permiſſion of his fall, the correction of his Sin, the Means of his Reſtoration by the Son of God made Man, the Calling, the Converting of a Sinner, his Faith, Repentance, Perſeverance, his Bleſſings, Chaſtiſements, Trials, and whatſoever elſe is now found in the Order of any Man's Salvation, or in the aberations from that Order, whereby Men come to Deſtruction.

CHAP. II.

An Illustration of the Fifth OPINION.

THIS Opinion obſerveth, in the Decree of Predeſtination, an Act of God's Underſtanding, and an Act of his Will.

1. The act of his Underſtanding is his Knowledge, in reſpect of things not yet in being; call'd *Fore-knowledge*; which fore-knowledge is put by this Opinion before the act of Predeſtinating, according to the Scriptures, *whom he foreknew he Predeſtinated.*

2. This knowledge of God, being previous to his Predeſtinating, did not look to the Maſs of Mankind as created and uncorrupted, nor to the Maſs fallen and corrupted, nor to Chriſt believed on only; but to theſe, and beyond all theſe, to the firſt, middle, and final ſtate of every particular Man, and the univerſal State of all Men.

Thus much ſhall ſuffice for the act of God's Underſtanding; let us now ſpeak to the act of his Will.

To

To Predeſtinate is the proper act of the Will of God; his Knowledge is his Counſellor, but his Will is King, and they are both himſelf, *who worketh all things according to the counſel of his Will*; and to Predeſtinate is the part and office of the moſt abſolute and perfect Knowledge and Power, which moſt properly is God's, who ſupremely orders all things, Chooſing and Allowing what ſhall be, in what manner, and to what end.

Thus St. *Paul* ſpeaks of the Will of God, as of the prime and higheſt, and moſt univerſal cauſe of things, approving or permitting all other inferior Cauſes, which becauſe they might have been reſtrained, or changed by the ſupreme Cauſe, and were not, they are ſaid all at laſt, to be reſolved into the Will of God, as the prime Cauſe. Further, this Opinion avoideth all the inconveniences, that any of the former fall into; for

1. It exalteth all the attributes of God, and not ſome only; as his *Wiſdom* and *Knowledge*, in foreknowing not only his own Works, but alſo all the Works of every free Creature, and that to every circumſtance of every particular in this numberleſs number, and how to govern them to his Glory; and in uſing the reaſonable Creature according to its Nature, in the permiſſion of Sin, in the obedience or diſobedience to Grace, that he may Judge the World in righteouſneſs. His *Power*, in Creating and Governing all things, bringing Light out of Darkneſs, and Happineſs out of Miſery. His *Goodneſs*, in making all Good at the firſt, and overcoming Evil with Goodneſs. His *univerſal Grace and Mercy*, in preparing Redemption for all Men, that had made themſelves Bond-ſlaves to *Satan*; and in providing means to apply, and to communicate this Redemption. His *Truth*, in that his Promiſes are meant to all to whom they are communicated, and performed to all that come up to the conditions required. His *Juſtice*, in Puniſhing all ſuch as uſe not either the rectitude of their Nature, or the benefit of the Redemtion offered, ſincerely and conſtantly.

conſtantly. His *ſpecial Grace and ſingular Love*, in them whom he foreknew would uſe his Benefits, if they were granted unto them, in whoſe Salvation and Glory he was ſo well pleaſed, that he confirmed to them, by his Decree, that courſe and calling which he ſaw would bring them unto it. His *Dominion and Sovereign Lordſhip*, in that he being the Higheſt and Supreme Cauſe of all things, ordered them after his own Pleaſure, making Happy whom he will, and forſaking whom he will, finding in them cauſe worthy to be Forſaken, after they have ſo often Forſaken him.

2. This Opinion avoideth the imputation of Stoical Fate, which the defenders of the three cannot poſſibly do; for they make Man's Salvation or Damnation neceſſary, by an Antecedent neceſſity of a Decree of God. But this Opinion, placing God's Decree after his Fore-knowledge, makes Man's Salvation or Damnation infallibly certain to God's Knowledge, but Free and contingent to Man; God's Knowledge, as Knowledge, cauſing nothing, and his Decree not altering or croſſing, but ratifying that which he knew would be the work of Man, working out his own Salvation, by co-working with the Grace of God, or working his own Damnation, by forſaking his Mercy.

3. It avoideth the accuſations laid againſt the *fourth* Opinion; for it maketh the Election of God Abſolute, Definite, Unconditional, Complete, Irrevocable and Immutable. It maketh God to chuſe Man, and not Man firſt to chuſe God. It hath no affinity at all with *Pelagianiſm* in the matter of Predeſtination, nor in the matter of Grace; unleſs this be *Pelagianiſm*, to hold that under the aids of Grace, the Will is ſtill Free to Evil. It maketh Predeſtination the root and cauſe of Calling, Juſtifying, Glorifying; of Faith, Repentance, Perſeverance; and of all the Good that is in us: which are the effects of Predeſtination, and effects of the love of God Predeſtinating them unto us.

4. It miniſtereth no matter of deſpair, nor of preſumption, but cheriſheth both Hope and Fear. *Not of deſpair*; for *firſt*, no

no Man is Decreed againſt, but upon the foreknowledge of his own refuſal of Life offered him. *Secondly*, the promiſes are General, and he may truly think them to belong to him. *Thirdly*, there is ſufficient Grace in the means of converſion, to remedy all the Weakneſs and Perverſeneſs that is in Man's depraved Nature: every ſincere Perſon may therefore entertain a well grounded hope. *Not of Preſumtion*; for *firſt*, no Man is Decreed for, but with the foreknowledge of his own acceptance of Life offered him. *Secondly*, though the Promiſes of God are general, they have conditions, which he muſt be careful to obſerve, who will inherit the things Promiſed. *Thirdly*, the Grace, that is in the means of converſion, is not tied unto them by any Phyſical connection, but is diſpenſed by the Good pleaſure of God, who may offer and unite it to the Word, when and how long he will; or may with-hold the influence of it, and ſo harden or forſake the careleſs or the proud; ſuch therefore have reaſon to fear.

5. It miniſtereth as ſweet comfort to all Godly perſons, who find themſelves walking in the ways that lead to Life, and confirmeth their Faith of Eternal Salvation to be enjoyed through Chriſt, and as fervently kindleth their love to God, as any way or order of our Election conceived otherwiſe.

The End of the firſt Part.

CHAP. III.

The Tranſition to the ſecond Part.

HAVING now propounded that which I conceive to be the Truth, I have yet one thing more to do: I am to ſhow how all the Articles that run into this Queſtion, being rightly explained, cohere and conſent to this doctrine: that I may demonſtrate it to be what Truth ſhould be, harmonious and conſonant with itſelf, in all its parts. I am to declare then the doctrine both of the antient Church, and of the Church of *England*:

England: *Firſt*, of theſe things, as *Eternal*, viz. God's *Knowledge*, *Will*, *Providence*, *Predeſtination*, *Election*, *Reprobation*; theſe ſhall make a ſecond Part. *Secondly*, of theſe things as done in time, *viz.* of the *Creation*, of the *Fall of Man*, the *effects of the Fall*, the *Reſtoration* of Man, his *Vocation*, *Converſion*; of *Grace*, *Free-will*, *Perſeverance*, and of the *laſt Judgment*: and theſe ſhall make a third Part of this Work, through God's Goodneſs and Aſſiſtance.

Known *unto God from Everlaſting are all his Works*, ſaith St. *James*; and St. *Paul* telleth us, that *whom he foreknew he Predeſtinated:* and we find St. *Peter* writing, to ſuch as were *Elect according to the Fore-knowledge of God the Father.*

But the Doubt is, whether future, contingent, conditional things, eſpecially the free Acts of a created Will, under ſuppoſition if ſuch an one were created, or placed in this or that Order, be a ſubject knowable unto God by his Knowledge of *ſimple Underſtanding.*

After the view of the whole World, God finding this frame both poſſible to his Power, and good in his Wiſdom, to declare thereby his Juſtice and Mercy, and all other his excellent Attributes, decreed to put it into being, and execution: which was the firſt Act of his practical Knowledge, calling up his Will to allow, approve, and decree, this Goodly and Glorious Syſtem, the mirror of his Eternal Power and Godhead, and this Order of all things, eſpecially of Human-Kind, that great Maſs, out of which his Mercy, Juſtice, and Sovereign Power, draws forth Veſſels to Honour, and Veſſels to Diſhonour.

It is the proper Work of the Will to Predeſtinate, or to Decree which of thoſe infinite things, preſented by the Underſtanding, ſhall be and come into light; for unleſs the Will and Power of God cauſe their production, their being known makes them not be.

The Will of God being in itſelf one, and ſimple, may be

conſidered with diverſity, only as converſant about things that are diverſe, his Will allowing them to be diverſe.

Firſt, then, there are ſome things which God willeth to be done by himſelf, by his own Power; as *the World to be created of nothing: his Son to be ſent into the World, made of a Woman*, and ſuch like. This Will of God never faileth, becauſe he works it himſelf alone by his Almighty Power. *Secondly*, there are ſome things which God willeth to be done by the Creature, either as a natural agent, as Flowers to be drawn out of the Earth by the Sun; or by a voluntary Agent, as Good Works to be done by Man; where, notwithſtanding, God himſelf co-operateth with the Creature in a manner ſuitable to the nature of a voluntary Agent. This ſecond *Will* often times faileth by the Creature's default, by whom God would have the Work wrought; God permitting, and not hindering that default, though he could have done it. *Thirdly*, ſome things God willeth, and doth himſelf, or with others, antecedently to any thing in them, out of his own Goodneſs and Mercy; as all the Good we have in Nature, or in Grace; our Creation, our Calling, our Glory; God beginning, following, perfecting all our Good, out of his abundant, and never-failing Bounty. Some things he willeth and doth, led or urged thereunto, upon ſome occaſion of the evil of the Creature; as to forſake, to puniſh, or to deſtroy it; and this is the Will of his Juſtice, the Cauſe of all the puniſhment inflicted on mankind. Nor do I conceive, why God's deſire of the Welfare and Salvation of his Creatures, may not be called the *primary Will of God*; and his reſolution to puniſh ſuch as neglect the Salvation he offers, his *ſecondary* Will; for theſe two may well ſtand together: as in a Tempeſt, the will of the Merchant to ſave the Goods, abideth in him as his chief deſire, though now, as the caſe ſtands, he, by another will, caſteth them into the Sea. Neither are they contrary one to the other, ſeeing they have two Objects diverſely qualified; a Man as he is God's Creature, and as he is an impenitent Sinner; as he was the one, God would

would have ſaved him; as he is the other, he Wills his Perdition.

The Decree of the Will of God determining all other things, beſides thoſe about Man, is called by the general Name of *Providence*.

The Decree of God, whereby he determined concerning Man, as a ſpecial and principal part of his Providence, is called by a peculiar Name, *Predeſtination*.

Predeſtination is an Act of God's Will from all Eternity, decreeing the Ends of all Men, and the Means which he foreknew would bring them to thoſe Ends. The Ends are, Life or Death eternal; the Means are, the Government of every particular Man in this Life, under more or leſs of the Goodneſs, or of the Severity of God.

[*To be continued.*]

The LIFE and DEATH of BERNARD GILPIN.

SECT. I.

BERNARD GILPIN was born in the Year 1517, about the middle of the Reign of *Henry* VIII. His Forefathers had been ſeated at *Kentmire* Hall, in *Weſtmoreland*, from the time of King *John*.

Edwin Gilpin, his Father, had ſeveral Children, of which *Bernard* was one of the youngeſt. From a Child, he was inclined to a contemplative Life, thoughtful, wiſe, and ſerious.

At the age of Sixteen, he was entered upon the Foundation, at Queen's College in *Oxford*. As he had determined to apply himſelf to Divinity, he made the Scriptures his chief Study,

and

and ſet himſelf with great Induſtry upon gaining a thorough knowledge of the Greek and Hebrew Languages.

He was ſoon taken notice of, as a young Man of good Parts, and conſiderable Learning; and loved for a remarkable Sweetneſs in his Diſpoſition, and Sincerity in his Manners. At the uſual time, he took the Degree of Maſter of Arts; and about the ſame time, was elected Fellow of his College.

He had not been long ſettled in his Fellowſhip, before, at the Deſire of Cardinal *Wolſey*, he removed to Chriſt-Church, lately erected.

When King *Henry* was dead, his young Succeſſor began in earneſt to ſupport that Cauſe, which his Father had only ſo far encouraged, as it contributed to break a yoke which ſat uneaſy upon him. Under this Prince's Patronage, *Peter Martyr* went to *Oxford*, where he read Divinity Lectures. The Papiſts, who were immediately in a Flame, were very ſolicitous to engage him to ſide publicly with them; and the moſt preſſing Applications were accordingly made. But they found his inclination rather led him to ſtand by, an unprejudiced Obſerver; and to embrace the Truth, whether he found her among Proteſtants or Papiſts. Yet, at length he yielded to their importunity, and appeared the next day againſt *Peter Martyr*.

But he ſoon found his Adverſaries' Arguments too ſtrong for him: therefore the Diſputation was ſoon over; and Mr. *Gilpin* gave up his Cauſe, with that Grace which always attends Sincerity.

Having been thus ſtaggered, the firſt ſtep he took, after he had implored the Divine Aſſiſtance, was to recollect the ſubſtance of what had paſſed in this Controverſy; and of thoſe points, in which he had been hardeſt preſſed, he reſolved to enter into a ſtricter Examination. The reſult was, (though after a conſiderable time) that he cordially embraced the Proteſtant Doctrine.

He

He continued at *Oxford* till the Thirty-fifth year of his Age. About that time, the Vicarage of *Norton*, in the Dioceſe of *Durham*, falling vacant, a Preſentation paſſed in his favour, which bears date *November*, 1552.

Before he went to reſide, he was appointed to preach before the King, who was then at *Greenwich*.

It had been ordered, that none ſhould be preſented to any Benefice in the Donation of the Crown, till he had preached before the King.

The reigning Vice of that Age was Avarice, or more properly Rapine. In the Room of Law and Juſtice, groſs Bribery and Wrong were common; in Trade, grievous Extortions and Frauds. Every where, and every way, the Poor were vexed.

Mr. *Gilpin* thought it became him to take notice of thoſe Evils. Accordingly he made the Avarice of the Times his Subject; reſolving with an honeſt Freedom to cenſure Corruption, in whatever Rank of Men he obſerved it.

He began firſt with the Clergy. He was ſorry, he ſaid, to obſerve among them ſuch a manifeſt Neglect of their Function. To get Benefices, not to take care of them, was their endeavour. Half of them were Pluraliſts, or Non-reſidents; and ſuch could never fulfil their Charge. "He was ſhocked, he "ſaid, to hear them quote human Laws againſt God's Word.— "If ſuch Laws did exiſt, they were the Remains of Popery; "and the King would do well to repeal them.—While Men's "Conſciences would permit them to hold as many Livings as "they could get, it was impoſſible the Goſpel could have any "Succeſs in *England*."

From the Clergy he turned to the Court; and obſerving the King was abſent, he was obliged to introduce that part of his Sermon, which he had deſigned for him, by ſaying, "It "grieved him to ſee thoſe abſent, who, for Example's Sake, "ought to have been preſent." He had heard other Preachers likewiſe

likewiſe remark, that it was common for them to be abſent. Buſineſs might perhaps be their Excuſe; but he could not believe, that ſerving God would ever hinder Buſineſs. If he could, he ſaid, he would make them hear in their Chambers; but however he would ſpeak to their Seats, not doubting but what he ſaid would be carried to them.

" You," ſaid he, " great Prince, are appointed by God to " be the Governor of this Land: let me then here call upon " you in behalf of your People. It is in your Power to re- " dreſs them; and if you do not, the Neglect muſt be ac- " counted for. Take away Pluralities and Non-reſidence; " oblige every Paſtor to hold but one Benefice; and, as far as " you can, make every one do his Duty. Your Grace's Eye " to look through your Realm would do more good, than a " thouſand Preachers. The Land is full of idle Paſtors: it " would be good, if your Grace would ſend out Surveyors, to " ſee how Benefices are beſtowed.—And I muſt tell your " Grace, that all this is owing to you, for taking no more " notice of theſe things. For my part, I will do my Duty; I " will tell your Grace what Abuſes prevail, and pray to God, " that he will direct your Heart to amend them."

Thus this pious Man began his Miniſtry. Such was the Senſe he had of that Plainneſs and Sincerity which became it. As he thought nothing his Intereſt, but what was his Duty, Hope or Fear never ſwayed him. He conſidered himſelf in ſome degree chargeable with thoſe Vices, which he knew were prevailing, and failed to rebuke.

Mr. *Gilpin*'s Plainneſs was well taken, and recommended him to the notice of many Perſons of the firſt Rank; particularly to Sir *Francis Ruſſel*, and Sir *Robert Dudley*, afterwards Earls of *Bedford* and *Leiceſter*.

Mr. *Gilpin*, having ſtayed as long in *London* as his Buſineſs required, repaired to his Pariſh, and immediately entered upon the Duties of it. He failed not, as occaſion required,

to uſe the King's Licence in other Parts of the Country; but his own Pariſh he conſidered as the Place, where his chief Care was due. Here he made it his principal Endeavour to diſſuade from thoſe Vices, which he obſerved moſt prevalent. He ſeldom handled controverted Points; being afraid, leſt, endeavouring to inſtruct, he might only miſlead. For, however reſolved he was againſt Popery, he ſaw not yet the Proteſtant Cauſe in its full Strength; and was ſtill unſettled in ſome of his religious Opinions, which gave him great Uneaſineſs.

At length, quite unhappy, he wrote Biſhop *Tunſtal* an Account of his Situation. The Biſhop told him, in his Opinion, he could not do better, than to put his Pariſh into the hands of ſome Perſon, in whom he could confide, and ſpend a Year or two in *Germany*, *France*, and *Holland*; by which means he might have an opportunity of converſing with ſome of the moſt eminent Profeſſors on both ſides of the Queſtion. He acquainted him alſo, that his going abroad at this time would do *him* alſo a conſiderable Service; for, during his Confinement, he had two or three Books, particularly one upon the Lord's Supper, which he had a deſire to publiſh: and as this could not be done ſo conveniently at home, he would be glad to have it done under his Inſpection at *Paris*.

This Letter gave Mr. *Gilpin* much Satisfaction: it juſt propoſed his own Wiſh; only he had one Objection to the Scheme; he was afraid it might prove too expenſive. As to that, the Biſhop wrote, "His Living would do ſomething, "and Deficiencies he would ſupply."

But this did not remove all the Difficulty. Mr. *Gilpin*'s Notions of the Paſtoral Care were ſo ſtrict, that he thought no Excuſe could juſtify Non-reſidence for ſo conſiderable a time. He could not therefore think of ſupporting himſelf with Part of the Income of his Living. However, abroad he was determined to go; and reſolved, if he ſtaid the ſhorter time, to be

frugal

frugal of the little Money he had, and leave the reſt to the Biſhop's Generoſity.

Having reſigned his Living therefore to a Perſon, with whoſe Abilities he was well acquainted, he ſet out for *London*, to receive his laſt Orders from the Biſhop, and to embark; which he did without delay.

SECT. II.

UPON his Landing, he went immediately to *Mechlin*, to viſit his Brother *George*, who was at that time purſuing his Studies there.

Having ſtaid a few weeks with his Brother, he went to *Louvain*, where he reſolved to ſettle for ſome time. He made frequent Excurſions to *Antwerp*, *Ghent*, *Bruſſels*, and other Places in the *Low Countries*; where he would ſpend a few Weeks among thoſe of any Reputation, whether Papiſts or Proteſtants. But he made *Louvain* his Place of Reſidence, for which City he always expreſſed a more than common Affection.

What endeared *Louvain* moſt to a Scholar, was the noble Seminary there eſtabliſhed. It conſiſted of many Colleges, in each of which Philoſophy was taught by two Profeſſors, who read two Hours each Morning. The Scholars had the reſt of the Day to commit to Writing what they heard.

At the time Mr. *Gilpin* was at *Louvain*, it was one of the chief Places for Students in Divinity. Some of the moſt eminent Divines on both ſides reſided there; and the moſt important Topics of Religion were diſcuſſed with great Freedom.

He now began to have juſter Notions of the Doctrine of the Reformed. He ſaw things in a clearer and a ſtronger Light, and felt a Satisfaction in the Change he had made, to which he had hitherto been a ſtranger.

While

While he was thus purſuing his Studies, he and all the Proteſtants in thoſe Parts were ſuddenly alarmed with the News of King *Edward*'s Death, and Queen *Mary*'s Acceſſion, in whom the ſigns of a perſecuting Spirit already appeared. This bad News came however attended with one agreeable Circumſtance, Biſhop *Tunſtall*'s Releaſe from the Tower, and Re-eſtabliſhment in his Biſhoprick.

Soon after, Mr. *Gilpin* received a Letter from his Brother *George*, intreating him to come immediately to *Mechlin*. When he came thither, he found his Brother had received a Letter from the Biſhop, informing him, that he had found a Benefice of conſiderable Value vacant in his Dioceſe, which he wiſhed he could perſuade his Brother *Bernard* to accept. But this he abſolutely refuſed; for which he gave his reaſons to the Biſhop, in the following Letter.

" Right Honourable, and my ſingular good Maſter, my " Duty remembered in moſt humble Manner, pleaſeth it " your Honour to be informed, that of late my Brother wrote " to me, that in any wiſe I muſt meet him at *Mechlin*. When " we met, I perceived it was nothing elſe, but to ſee if he " could perſuade me to take a Benefice, and to continue in " Study at the Univerſity; which if I had known to be the " Cauſe of his ſending for me, I ſhould not have needed to " interrupt my Study to meet him; for I have ſo long de- " bated that Matter with learned Men, eſpecially with the " holy Prophets, and moſt ancient and godly Writers ſince " Chriſt's Time, that I truſt, ſo long as I have to live, never " to burden my Conſcience with having a Benefice and lying " from it. My Brother ſaid, that your Lordſhip had written " to him, that you would beſtow one on me; and that your " Lordſhip thought, (and ſo did other of my Friends, of " which he was one) that I was much too ſcrupulous. I can-

" not think that I am: but the matter is ſuch, that I had " rather my Conſcience were therein a great deal too ſtrait, " than a little too large; for I am ſeriouſly perſuaded, that I " ſhall never offend God by refuſing to have a Benefice, and " lie from it.

" He replied, that your Lordſhip would give me no Bene- " fice, but what you would ſee diſcharged in my Abſence, as " well or better than I could diſcharge it myſelf. Where- " unto I anſwered, that I would be ſorry, if I thought not " there were many thouſands in *England* more able to diſ- " charge a Cure, than I find myſelf; and therefore I deſire, " they may both take the Cure, and the Profit alſo, that they " may be able to feed the Body and the Soul both, as I think all " Paſtors are bounden. As for me, I can never perſuade my- " ſelf to take the Profit, and let another take the Pains: for " if he ſhould teach and preach as faithfully as ever St. *Au-* " *guſtin* did, yet ſhould I not think myſelf diſcharged. And " if I ſhould ſtrain my Conſcience herein, and ſtrive with it to " remain here, or in any other Univerſity, with ſuch a con- " dition, the Unquietneſs of my Conſcience would not ſuffer " me to profit in Study at all.

" And whereas I know well, your Lordſhip is careful how " I ſhould live, if God ſhould call your Lordſhip, being aged, " I deſire you let not that Care trouble you; for if I had no " other ſhift, I could get a Lecture-ſhip, I know, ſhortly, " either in this Univerſity, or at leaſt in ſome Abbey hereby; " where I ſhould not loſe my time. And this kind of Life, if " God be pleaſed, I deſire before any Benefice. And thus I " pray Chriſt always to have your Lordſhip in his bleſſed " Keeping. By

" Your Lordſhip's

" Humble Scholar and Chaplain,

" BERNARD GILPIN."

Louvain, Nov. 22, 1554.

Mr.

Mr. *Gilpin*, having got over this troubleſome affair, continued ſome time longer at *Louvain*, daily improving in religious Knowledge. His own Opinions he kept to himſelf, induſtriouſly endeavouring to make himſelf acquainted with the Opinions of others, and the Arguments upon which they were grounded.

Having been now two Years in *Flanders*, and having made himſelf perfect Maſter of the Controverſy, he left *Louvain*, and took a Journey to *Paris*. Paſſing through a Foreſt in his way thither, he was attacked by Highwaymen, from whom, being well mounted, he eſcaped to a Cottage by the Road-ſide. The Rogues purſued him to the houſe, and declared they would pull it down, or ſet it on Fire, if he did not immediately come out. The Family was in great Conſternation; to quiet which he went out, and gave them his Money.

While Mr. *Gilpin* ſtaid at *Paris*. he lodged with *Vaſcoſan*, an eminent Printer, to whom he had been recommended by his Friends in the *Netherlands*. This learned Man did him many friendly Offices, and introduced him to the moſt conſiderable Men in that City.

Here Popery became quite his averſion. He ſaw more of its Superſtition and Craft than he had yet ſeen; the former among the People, the latter among the Prieſts. Having now ſpent three Years abroad, he wanted no farther conviction of the bad tendency of Popery: he ſaw the neceſſity of ſome Reformation, and began to think every day more favourably of the preſent one. The principal End of his going abroad being thus anſwered, he was deſirous of returning home.

It is probable, his purpoſe to return at this time was in purſuance of the Biſhop of *Durham*'s Advice; who, finding the Infirmities of Age increaſe upon him, and believing his Nephew totally unqualified to advance himſelf in Life, might be deſirous of providing for him before his Death; and hoped that his Power, in that remote part of the Kingdom, would be a

ſufficient

ſufficient Protection for him againſt his Enemies. At his requeſt he came into *England*, during the heat of the Perſecution.

SECT. III.

HE went immediately to the Biſhop of *Durham*, who was then in his Dioceſe. Here this humane Prelate kept himſelf withdrawn, during moſt of that violent Reign.

Nothing was further from his intention, than Perſecution; inſomuch that his was almoſt the only Dioceſe, where the poor Proteſtants enjoyed any Repoſe.

Such was the ſtate of the Dioceſe of *Durham*, when Mr. *Gilpin* came there. The Biſhop received him with great Friendſhip; and, within a little time, gave him the Archdeaconry of *Durham*, to which the Rectory of *Eaſington* was annexed.

Upon removing to his Pariſh, he found it in great diſorder. With a firm reſolution therefore of doing what good he could in it, he ſet himſelf in earneſt to reprove Vice publicly and privately, to encourage Virtue, and to explain the nature of true Religion, with a Freedom by no means ſuited to thoſe dangerous times.

Very material Objections were then made to the Clergy of thoſe parts. Their Manners were ſcandalous: the Paſtoral Care was totally neglected; and it is hard to ſay, whether Vice or Ignorance was more remarkable in them.

This Corruption among his Brethren gave Mr. *Gilpin* great concern. "The inſatiable Covetouſneſs," to uſe his own words, "joined with the Pride, carnal Liberty, and other "Vices, which reign at this time in all Eſtates, but eſpecially "among us Prieſts, who ought to be the Salt of the earth, "breaks me many a ſleep." He determined therefore to do all

all in his power to effect a Reformation; or if that were impoſſible, to proteſt however againſt what he could not alter. He conſidered, that one of his Offices obliged him to take the ſame care of the Manners of the Clergy, as the other did of thoſe of the Laity: and as he never received an Office without a deſign of doing his Duty in it, he reſolved to behave as an Archdeacon ought. Accordingly, he took every opportunity of reproving the enormities he remarked. The more ingenuous of the Clergy he endeavoured to bring by gentler methods to their Duty. The obſtinate he would rebuke with all Authority. And as he feared none in the Cauſe of Religion, no Man's Family or Fortune could exempt him from his Notice.

It was his Opinion, that Non-reſidence and Pluralities were the principal ſources of corruption among Churchmen. We need not wonder therefore, if we find him inveighing againſt them with the greateſt earneſtneſs. Sometimes he would ſhew how wrong they were in themſelves, as abſolutely contrary to the deſign of Endowments; at other times, how injurious to the reſt of the Order: while three parts out of four of the Clergy, in his manner of ſpeaking, were picking what they could get off a Common, the reſt were growing wanton with Stall-feeding. But his great Argument againſt them was, the Prejudice they did Religion. "It was reaſonable," he ſaid, "to think, "a Pariſh would be better taken care of by the Prieſt, who "received the whole Income, than by the Curate who re-"ceived only a ſmall part." Beſides, he thought, one Man's engroſſing what in all reaſon belonged to two, perhaps three or four, agreed very ill with a Miniſter of Chriſt, and gave an example which tended more to the Diſcredit of Religion, than all the Preaching in the world to its Advancement.

[*To be continued.*]

LETTERS.

LETTERS.

LETTER XXXIX.

[*From Mr. Walter Sellon.*]

December 31, 1744.

Rev. Sir,

LIKE too many others in the world, who are apt to take up things upon truſt, without enquiring into the Truth of them, I muſt confeſs I was very much prejudiced againſt you, condemned you, as others did, for an Innovator, and pitied thoſe who followed you. But after having ſeen in Print your Scriptural Chriſtianity, and having heard from your own mouth a Doctrine ſo plain and agreeable to the Sacred Writings, I am forced to confeſs myſelf happily deceived in you, and to bleſs God that he has yet one Prophet left, who will boldly rebuke Vice, and ſhew the People their Tranſgreſſion, and the Houſe of *Jacob* their Sins. I would to God, that every Ambaſſador of Chriſt would, as I have great Confidence you are, be an Ambaſſador for Chriſt. But, to the ſhame of the generality of our Clergy be it ſpoken, their diſſolute Lives, and Negligence in their Duty, tend more to the diſadvantage of Chriſtianity, than their weekly Preaching for a quarter of an hour, and that of ſomething little or nothing to the purpoſe, can poſſibly promote it in the world. This I am ſorry to ſay; but, God knows, it is too true. I do not however condemn all of that Sacred Order: there are ſtill, I hope, many pious and good Paſtors among us. May God daily increaſe the number of them! But even of thoſe who have obtained the reputation of Good Men, how few are there that take the pains to promote the Salvation of Mankind, which their

their Office requires! Alas! what will a Sermon once in a Week, that is ſcarcely heard, and much leſs preſſed home to the Conſcience, avail an Audience hardened in Impiety? Sure, frequent, private Admonitions to ſuch are highly neceſſary. But how ſeldom are they uſed! And when they are, they are generally ſent by ſome other hand; as if he, whoſe Duty it is to rebuke and exhort, either diſdained or was afraid to do it; which too often makes him the ridicule of the prophane, and his Admonitions uſeleſs. Thus Impiety and Prophaneneſs daily gain ground; and Chriſtianity, though much talked of, is very little practiſed. And how is this Tide of wickedneſs to be ſtemmed? Thoſe, that ſhould rebuke Vice, wink at it; and Magiſtrates, that ſhould puniſh it, not only commit it themſelves, but actually encourage it in others. It is ſome one like-yourſelf, that courts not the Smiles of the Great, nor fears the Scoffs of the Vulgar, that muſt do this great, this charitable Work. You profeſs with St. *Paul*, that you will willingly ſpend and be ſpent for the Goſpel's ſake: I would then beg this favour, for God's ſake, and the ſake of many unhappy Souls that are poſting to Deſtruction, that you would imitate your great Maſter, our bleſſed Lord Jeſus, in doing Good. When you have opportunity, let *Maidenhead*, (that declares her ſin as *Sodom*, where Drunkenneſs, Adultery, Prophaneneſs, Gaming, and almoſt every abominable Vice, are not only committed with Greedineſs, but gloried in, and boaſted of) come in for a ſhare of your Good-will to the Souls of Men. Let her hear her Danger from your mouth; diſſuade her from thoſe Crimes, which more eſpecially make her appear ſcandalous in the eyes of all good Men; that ſo, if ſhe will amend, Iniquity may not be her Ruin. This, through the Grace of God, may be a means to awaken ſome from their Lethargy of Sin, and they a means of reforming others; for ſurely whoever conſiders the worth of his own Soul, cannot but be equally deſirous that all ſhould be ſaved. This one

Reflection is a ſufficient Apology for the trouble I have here given you, and which I further deſire to give you, though I am utterly unknown to you, any further than by my Name, which I here ſubſcribe,

WALTER SELLON.

The following Letter was wrote by one, who was then deeply convinced of backſliding from God. He died ſome years ago in *Yorkſhire*; but I am afraid, not in Peace.

LETTER XL.

[*From Mr. Thomas Meyrick.*]

St. Ives, March 16, 1745.

Dear Sir,

I Am fully convinced, your Fear concerning me proceeds entirely from your Love to my Soul, and therefore I ſhould think myſelf guilty of the greateſt Ingratitude, if I did not look upon you as my ſincere Friend, and endeavour to make a proper uſe of your kind Reproof.

I know my ſoul has not proſpered: I know my Converſation has not always been as in the Preſence of God. I know I have not been, nor yet am, as I (God is my Witneſs!) deſire to be, a ſerious, lowly Follower of Chriſt. I do condemn myſelf. Lord grant, that I may not be condemned! But I do, whenever I ſpeak of the things of God, in public or private, (as far as I know them) ſpeak agreeable to the Sacred Oracles: and if in any thing I am miſtaken, or paſs a wrong Judgment, I ſhould be glad to be informed. I am convinced, I have not been ſo exemplary in my Behaviour, as was conſiſtent with the important Work, in which I was employed: but, dear Sir, let me beſeech you in God's Name, tell me, if you really think, that, inſtead of profiting, I do help to deſtroy

deſtroy others; that ſo (which, if this be the caſe, I would immediately do) by deſiſting to act as a Guide to others, I may at leaſt periſh alone, and not the People periſh with me. O Sir! if you love me, can you let me be an Inſtrument in the Devil's hand, to deſtroy the Souls for whom Chriſt died, and thereby a thouſand-fold increaſe my Damnation? Shall I labour, and ſpend my time and ſtrength *thus*, and be all the time ſerving the Devil, and aggravating my Miſery? God forbid! O that my Tongue may cleave to the Roof of my Mouth, rather than I ſhould continue to do this great Evil! And yet have I ſo offended! O Lord be merciful unto me, and forgive my Sin, for it is great!

I am not guiltleſs: but bleſſed be God, I have lately diſcovered, or rather *felt* many things, which I know were hindrances of the Work of God in my Soul, (and truſt, in ſome meaſure been delivered from them) for indeed I ſaw them before, but ſaw in vain: I was not reſtleſs to be delivered from them; and therefore they ſtill continued as ſo many unſurmountable Barriers in my way. I have been lately in great Trouble and Heavineſs of Mind, the Reproofs I received, through the Bleſſing of God, cauſing me to have recourſe to as narrow an Examination as I could make into the preſent condition of my Soul, where I ſoon found many things wrong; and they lay ſo heavy upon me, that I went mourning all the day long. God only knows the uneaſineſs I felt. But bleſſed be God, he did not leave me in Diſtreſs, but in the midſt of Trouble ſent me Comfort. O may my Soul for ever praiſe him!

I have long been in a kind of dead, lifeleſs ſtate, and have ſeldom had any ſenſible impreſſions of the Love of God. I have indeed, through his Grace, been kept from outward ſin, and that was all; but had loſt thoſe pleaſing Taſtes of God's Love, which I once enjoyed. I could find no delight in Prayer, nor could I pray from my Heart. If I *forced* myſelf

to pray, (for it was a grievous Croſs) Shame covered my face, and I durſt ſcarce liſt up my eyes to Heaven, conſcious of my unfaithfulneſs to God, and my negligence in watching. All intercourſe ſeemed to be ſtopped between God and my Soul. Oftentimes indeed, when I have been praying with, or ſpeaking to others, I have found the Spirit of God enlivening my dead ſoul: but when I came before God in ſecret, with an intent to pour out my complaints unto him, my mouth has been ſtopped; and then the Devil would preſently whiſper, "What Profit is it that you pray?" And when I have endeavoured to force myſelf to pray, he has filled my Mind with a thouſand wandering, impertinent Thoughts; ſo that I have been, as it were, (I know not how to expreſs it) irreſiſtibly forced from my knees, or would only ſigh or groan underneath my Miſery. My heart ſeemed to grow hard and ſtubborn; and I verily thought I ſhould become a Caſt-away, inſomuch that I had ſcarce any Heart to do any thing. I thought, and ſighing ſaid, "Surely none is ſo miſerable, ſo "wretched as me! I uſed I could ſhed Tears, and found my "Heart ſoft and tender; but *now* the Stone ſeemed quite "relentleſs!"

But bleſſed be God, I have for ſome time paſt found a greater Revival of the Love of God, and have had more communion with him, than I have long before experienced. O may my humbled Soul ever gratefully think upon his Love! And may my future conſtant care be to watch and pray! The Neglect of which, I believe, has been the chief cauſe of my former Deadneſs. I find that *Levity* and *Inconſtancy* of Mind are greatly taken away, which uſed to oppreſs me; and at preſent (God grant it may always continue) the Remembrance of it is grievous to me. The Love of God ſeems to be ſoftening my hard Heart. I oftentimes find great Sweetneſs in my Soul, and can weep for my paſt Ingratitude to God, and think upon his Love with Pleaſure. O pray for me, dear Sir, if you love me, that I may never more reſiſt his Grace.

I canno

I cannot tell you, how much I think myſelf obliged to you, under God, for all your Care, Reproofs, and Kindneſſes. May God reward you! And may I never, never make an ill uſe of them, but love and reverence you, and praiſe God for his Love in making you an happy Inſtrument of Good to my Soul!

When I ſurvey with a Mind unbiaſſed by irregular Paſſions, and free from all the fatal force of Prejudice, how graciouſly the merciful God has dealt with me, an ungrateful creature; I cannot refrain from crying out, "Whence is ſo much Love!" I formerly "lived in Pleaſure," but yet knew not what Pleaſure meant, being an utter ſtranger to true Peace; and now God by his Grace hath given me to ſee the Vanity of all worldly Delights, and hath given me to taſte and feel his Love. I was ſeeking after a Subſtance here, and forgetting the *one thing needful:* and now God of his infinite Mercy hath ſaved me from this ſnare, and brought me to ſeek after an enduring Subſtance, a Treaſure in the Heavens that fadeth not away. I was following the counſel of ſeeming *Friends*, though *Enemies* in reality: and now God, in Love and Pity to my Soul, hath ſnatched me out of their Hands, who only cared for my Body, and given me Friends far more dear, who kindly care for my Body and Soul. Thus merciful hath the Lord been to me, though unworthy of any Mercy: and yet my corrupt Heart is often ready to complain, as though my Lot was not caſt in a "fair ground." O this wretched, curſed Heart! When ſhall the *deadly Miſchief* be rooted out, or brought to its original Rectitude!

Dear Sir, pray remember in your Prayers,

Your's affectionately,

T. MEYRICK.

POETRY.

POETRY.

An Hymn in Affliction.

[*By Miſs Kinchin.*]

WHY, throng'd and wedg'd with threatning Clouds,
Does Heav'n grow dark, and low'r?
To drop down Fatneſs on the Earth,
In many a gentle Show'r.

Why do the wintry piercing Blaſts
Make widow'd Nature mourn?
That Springs may bloom, and Summers ſhine,
And gayeſt Scenes return.

Why does the radiant Sun retire,
And leave the World in Shade?
To re-enkindle Light and Day,
By Change more grateful made.

Why did the dear Redeemer bleed?
Oh! why did Jeſus die?
To ſave Mankind, exalt Himſelf,
And reign above the Sky.

Thus all that e'er arrive at Joy,
Muſt paſs the Gates of Pain:
And thou, my God, doſt frown a while,
Only to ſmile again.

Not

Not ſo, when Heavenly Realms receive
The diſembodied Soul;
There Tides of never-ebbing Bliſs
In endleſs Circles rowl.

The LORD's CONTROVERSY.

WHERE is *Elijah*'s jealous GOD?
O GOD, ariſe, maintain Thy Cauſe
'Gainſt All who trample on Thy Blood,
And ſtain the Glory of Thy Croſs;
'Gainſt All, who give our GOD the Lie,
The GOD of Truth and Grace miſcall,
The SAVIOUR of the World deny,
And teach *He did not die for All.*

How long, ye wav'ring Souls, how long
Halt ye between two different Ways?
Recant, or juſtify the Wrong,
Renounce, or own the Saviour's Grace.
If *Moloch* be your Horrid god,
Purſue, and cleave to Him alone,
If CHRIST hath bought you with his Blood,
The Univerſal Bleſſing own.

Though twice Four Hundred Prophets ſwear
That GOD delights in Human Pain,
I, even I their Fury dare,
His All-redeeming Grace maintain;
Againſt them all I ſtand alone,
And challenge them their Cauſe to prove,
The GOD of Truth ſhall make it known,
Shall anſwer by the Fire of Love.

Call

Call on your Reprobating GOD,
To Him, ye Prieſts of *Moloch*, cry
" *Didſt Thou, for All pour out Thy Blood?*
" *Didſt Thou not Half the World* paſs by?
" *The Moſt haſt thou not doom'd to Hell?*
" *Is Grace for Every Sinner free?*
" *Hear*, Moloch, *hear*; *ſet to Thy Seal,*
" *Confirm Thy* HORRIBLE DECREE!

Where is the Anſwer to your Prayer?
(Aloud, ye Prieſts of *Moloch*, cry)
The Voice, the Seal, the Witneſs where?
What, doth Your god *His Own paſs by?*
Perhaps he haunts his routed Foe
Who preaches Grace is free for All:
Perhaps he talks with Fiends below;
Or ſleeps, and needs a louder Call.

No Anſwer yet? What, no Reply?
After your Manner ſeek your god;
Your Rage, your Knives, and Lancets try,
(He much delights in Human Blood)
By furious Wrath your Spirits wound,
Exert your mad Satanic Zeal,
Start up, and with a frantic Bound
Awaken all your Inbred Hell.

Come near, ye People of my LORD,
With me the Common Saviour ſhare,
Come near, and let the Goſpel-Word
The Altar of your Hearts repair;
By Sin, and Satan broken down
That Altar now in Ruins lies,
But GOD His Glorious Cauſe ſhall own,
And bare His Arm in All your Eyes.

There

There let the untam'd Bullock lay,
A whole Burnt-Offering to the LORD,
His Spirit ſhall th'Old *Adam* ſlay,
And hew in Pieces by the Word.
Now let the Fewel be apply'd,
Streams of Ungodlineſs pour in,
O'erwhelm it with Corruption's Tide,
Fill all your Hearts, and Lives with Sin.

'Tis done: your Hearts with Sin o'erflow,
This is the Hour of Sacrifice:
Lo! to the Living GOD I go,
The Living GOD of Earth and Skies.
O Thou Almighty LORD and GOD,
By *Abraham*, and his Sons confeſt,
Shed in our Hearts Thy Love abroad,
And anſwer by the Fiery Teſt.

To Thee I make my bold Appeal,
Let it be known in this our Day,
That Thou art God in *Iſrael*,
And I am ſent to teach Thy Way:
A faithful Servant of my LORD,
That I Thy Goſpel Truths proclaim,
That I have publiſh'd at Thy Word
The UNIVERSAL SAVIOUR's Name.

O hear, and ſhew Thou hear'ſt my Call,
That this Thy People now may know
Thou art the Common LORD of All,
Thy Blood for All Mankind did flow.
O let them feel the Grace, the Power,
The Life Thy healing Blood imparts,
The SAVIOUR of the World adore,
And own, that Thou haſt turn'd their Hearts.

The GOD that anſwereth by Fire,
JEHOVAH to our Help is come!
In Flames of Love our Hearts aſpire,
His Love doth all our Sins conſume.
It now conſumes the Sacrifice,
The Burning Spirit makes us clean,
The Wood, and Stones, and Duſt deſtroys,
And licks up all the Streams of Sin.

The Sin of All the World he bears
Away: upon our Face we fall:
His Fire of Love confirms our Prayers,
Atteſting that *He died for All.*
He died for All the Fallen Race,
We All may His Salvation prove:
The LORD——He is the God of Grace,
The LORD——He is the GOD of Love!

THE Arminian Magazine, For AUGUST 1778.

An APPEAL to the GOSPEL for the true Doctrine of DIVINE PREDESTINATION, *concorded with the Orthodox Doctrine of GOD's* FREE-GRACE, *and MAN's* FREE WILL.

By *JOHN PLAIFERE*, B. D.

[*Continued from page* 315.]

CHAP. IV.

The Tranſition to the Third Part.

THUS have I ſpoken ſparingly, and with reverence, of theſe high things conceived by us as eternal, and before all time. Next I am to declare the things done in time, opening and revealing thoſe Eternal Counſels; which two parts I think good to unite, as it were by a ſtrong Joint ſet between them.

The Creation of the World was the firſt Act of God's Power, beginning to execute in Time his Counſel and Decree, which was from everlaſting.

The World is that whole Frame of God's building ſet up, perfected, and furniſhed according to the Model in the Mind and Purpoſe of God, *who hath built all things.* In it God made manifeſt the *inviſible things of his Wiſdom and Goodneſs to his own Glory.* Therein he hath made Creatures of ſundry Natures, Motions, and Perfections, to ſundry Ends.

Above others, he created Man in a more excellent Perfection, to a more excellent End: for he created him an Image of himſelf, as far as was meet for a Creature to partake of the Divine Nature; which was, to be Good, but Mutable. This Image or Likeneſs to God was to be ſeen in three things; the firſt and ſecond as Man's Perfections, the third as his End:

1. *In Underſtanding and Will.*
2. *In Holineſs and Righteouſneſs.*
3. *In Immortality and Bleſſedneſs.*

Theſe three were ſubalternate one to the other; Underſtanding and Will to Righteouſneſs; Righteouſneſs to Bleſſedneſs; Bleſſedneſs to be the reward of Righteouſneſs, and Righteouſneſs to be the work of Willingneſs; for Virtue ariſeth not from *Neceſſity*, but *Choice.*

The ſecond Act of Execution in Time of God's eternal Counſel was, the Government of Man created; ſo as he might uſe his Perfections, and attain his End.

In this Government, God as the ſupreme Lord was to command, and Man, as his Creature and Vaſſal, was to obey: but God being a free, and gracious Lord, and Man not a Brute, but a reaſonable, and free Servant, it pleaſed his Lord to deſcend, and come into Covenant with him, as is uſed between party and party.

The ſum of this Covenant was, *Do this, and thou ſhalt live*; called therefore the *Covenant of Works.*

The Law Natural or Moral, written in the Heart of Man, comprehended all the Works which were to be done by him.

The

The Law Positive, namely, that of *abstaining from the Fruit of the Tree in the midst of the Garden of Eden*, was a Trial of his Obedience, and the Exercise of the Duties of the Law Moral in a particular.

To Man appertained the observing of these Laws: to God appertained the performance of the Promise of Life to Man observing them, as being faithful in the Covenant.

Adam was honoured with being the immediate Workmanship of God, the possessor of Paradise, and partaker of the first Covenant; but he kept not the Commandment. Being tempted by Satan, he transgressed that one easy commandment, and so became guilty of all; and losing his Righteousness, he forfeited his Happiness by Sin, the Breach of God's Commandment and Covenant.

The Sin of Man was voluntary, not necessary, though he sinned, being tempted by another; for he had strength enough given him of God, and more was ready to have been supplied, if he had craved it, whereby he might have vanquished the Tempter, and have stood firm in his Obedience; but he willingly consented, and yielded to the Deceiver. Neither was this Fall caused by God, though foreknown, but only permitted, when God, if he would, could have hindered it. And God permitted it.

1. Because he would not impeach the Freedom of Will, that he had given unto Man. "He laid a kind of Restraint," saith *Tertullian*, "upon his Foreknowledge, and over-ruling "Power, by which he might have so interposed, that Man "should not, by abusing his Freedom, have fallen into Sin: "for if he had so interposed, he had taken away that Freedom "of Will, which in Wisdom and Goodness he had conferred "upon him."

2. Because he saw it would offer him a fair occasion to manifest his Wisdom and Goodness still more graciously, than he had done in the Creation.

3. Because

3. Becauſe God knew, that if Man ſhould fall, and he in Mercy vouchſafe him a ſecond Covenant, it would offer him a juſt occaſion both to be more thankful, and more wary. On which account, many more might be ſaved by a ſecond Covenant, made with Man fallen, than would have been by the firſt, if *Adam* had ſtood, and the covenant of Works had been held on with all his Poſterity: for natural Perfections eaſily beget pride and confidence in ourſelves, which is the firſt degree of Averſion from God, and the beginning of Ruin: but Wants and Weakneſſes humble us, and make us fly to God, and cleave more cloſe unto him.

That the Fall of Man was known before the Decree of Creation, the Creation itſelf ſeemeth to ſhew, where there are infinite things prepared for Man's uſe only as fallen, as all Medicinal Herbs prepared Phyſic: Phyſic preſumeth Sickneſs, and Sickneſs preſumeth Sin.

The Effects of the Fall of Man are two-fold, *internal* and *external*.

The *internal* Effect is that which is called *Original Sin*, comprehending both the loſs of his original Righteouſneſs, and of his ſupernatural Perfections, and alſo the decay of his very Natural Faculties; whence floweth a continual luſting after that which is evil, aud a repugnance to that which is good. Man's Heart, like a vitiated Fountain, or degenerate Tree, ſends forth polluted ſtreams and four fruit.

The *external* Effects of the Fall are compriſed in the curſe of the Ground, the ſubject of Man's Labour, which comprehendeth all the Miſeries of this Life; and in the ſentence of Death, which includes both temporal and eternal Death, and all the Miſeries of both.

The Effects of the Fall of *Adam* took place not only in himſelf, but in all his poſterity; becauſe God held him not as one Perſon, but as the whole Nature of Mankind, until ſuch time as he was come into that ſtate, in which God thought it beſt

beſt to govern the race of Mankind to the end of the World, namely, the ſtate of Sin and Miſery, needing Grace and Mercy.

The third Act of the execution of God's eternal Counſel was, the Reſtoration of Man fallen; for the moſt wiſe and mighty God, having created the World for Man, and Man for Happineſs in the fruition of Himſelf, would not ſuffer either the whole Deſtruction of his creature, or the fruſtrating of his End; though he was pleaſed to permit the depraving of his creature, and to forſake one ill-ſucceeding way, to take a better for the attainment of this End. Hence *Irenæus*: "The whole ordering of Salvation, touching Man, was "wrought according to the good pleaſure of the Father, ſo as "God ſhould not be overcome, nor his Wiſdom ſeem de-"fective: for if Man, who was made of God to live, having "loſt Life by being wounded by the Serpent which had cor-"rupted him, ſhould not again return to Life, but be wholly "ſwallowed up of Death, God had been overcome, and the "Serpent's malice had conquered the Will of God."

Hence God, that foreknew before all time the Fall of Man, had decreed in Mercy to ſpare and preſerve ſome degrees of his Image in Man, and to ſuſpend the execution of ſome effects of his Fall, that he might be a ſubject poſſible to be repaired, and capable of healing: and he did ſo, elſe Man had died preſently, or lived a mad or brutiſh creature. But God in wiſdom and goodneſs choſe not to deſtroy him abſolutely, nor wholly to make him anew. Moreover, out of the ſame wiſdom and goodneſs, he had decreed to ſupply another way that which was loſt, and ſo bring Man back from the gates of Hell, and ſet him in a new and fair way to Heaven.

This his thought from everlaſting (*magnum cogitatum Patris*, as *Tertullian* calls it) was now revealed in due time, the time of Man's Miſery, namely, ſoon after the fall: for this Goſpel in effect was preached unto him, that God would ſend his own

Son

Son made of a Woman, that ſhould deſtroy the works of the Devil, and by Death overcoming him that had the power o Death, ſhould deliver Man from bondage, and reſtore unto him Righteouſneſs and Life.

Now, what by the remains of God's Image left in Man, and what by the ſupply that God would make by his gracious help, miſerable Man fallen was reputed by God a fit perſon once again to be a party in a covenant; a covenant of new Conditions ſuiting to the ſtate of a ſinner, but tending to the ſame ends, Righteouſneſs and Life.

This new Covenant is called the *Covenant of Grace*; firſt, becauſe it was freely made with Man a Sinner, utterly unworthy to have any more communion with God: ſecondly, becauſe in it the Salvation of Man is wrought in him rather by God than by himſelf, rather purchaſed by Chriſt than merited by himſelf, being more in receiving than in giving, in believing than in doing. Yet hath it the nature of a true Covenant, both parties having ſomething for either to perform; God, *to ſend his Son and his Spirit to relieve the wants and miſeries of Man, and to forgive Sins, and to give Life to ſuch as obey his Son and his Spirit:* Man's part is, *to humble himſelf for his Sins to God his Creator, to believe in Chriſt his Redeemer, and to yield himſelf to be led by the Holy Spirit his Sanctifier.* Acts xx. 21. This part of Man, in the Covenant, the whole Goſpel ſpeaketh of, requiring Repentance, Faith, and new Obedience. Here are two things affirmed, which may ſeem to require proof.

1. That the Covenant of Grace was made with all Mankind.

2. That God ſupplieth by his Spirit whatſoever is needful to the keeping of this covenant, on the behalf of Man, who is confeſſed to be impotent through his Fall.

Theſe two ſhall, by God's aſſiſtance, be ſufficiently proved hereafter. Now let theſe ſuffice to obſerve,

1. That we find here, in the day of the firſt publiſhing of the covenant, all Mankind in *Adam* and *Eve*, receiving the Promiſe

Promiſe of the Goſpel, at the ſame time that they received their puniſhments, which we ſee are univerſal to all their ſeed. It is therefore certain, that *that* Promiſe alſo ſhould be taken as Univerſal; ſince it is a maxim, that *Favours are to be interpreted in the largeſt ſenſe.*

2. That we find left, after the Fall, the remains of ſome of the Image of God, as Life, Underſtanding of Good and Evil, Liberty of Will in natural and civil things, Conſcience accuſing or excuſing, &c. which, though they were given at firſt by Creation, and ſo belong to Nature, yet the permitting of them to remain in man, after his Fall, was of Grace, both to make him capable to contract and covenant withal, and alſo to be ſome beginnings and principles in order to his Reſtoration. But ſince theſe alone are not ſufficient to make him able to riſe again, or to recover Righteouſneſs, or keep the new Covenant of the Goſpel, we cannot think but God, who doth nothing imperfectly, and who in covenanting is no hard Maſter, would ſupply by his Spirit whatſoever was needful more to the keeping of that new Covenant, whereupon depends the eternal Woe, or the eternal Happineſs of the party covenanted with; ſeeing it is a true maxim, that *no body can be obliged to that which is impoſſible.*

The Covenant of Grace being once made with Mankind, in the root of all Men *Adam*, it pleaſed the Goodneſs of God that made it, to preſerve, continue, and keep it afoot, (and ſo he will do it to the end of the World) by Proclaiming it from time to time, by renewing it often, and calling Men to the Knowledge thereof; otherwiſe it would long ſince have been forgotten, and utterly loſt.

This is that act of God which is termed the Heavenly Calling, wherein his divine Power giveth us all things that pertain to Life and Godlineſs, by the right uſe whereof Men are brought to that high end, Happineſs: or by the neglect and abuſe whereof, they fall into endleſs Miſery.

Hence St. *Paul*, ſpeaking of the Saints, as he had joined thoſe two together, *whom he did foreknow, he alſo did Predeſtinate*; ſo he joineth theſe two together, *whom he did Predeſtinate, them he alſo called*, by *calling* putting that into act, which he had ſeen and allowed in *Predeſtinating*, in a ſucceſsful courſe bringing them to Glory. And St. *Jude*, ſpeaking of ungodly Men, ſaith, they *were before of old written to condemnation*, being ſuch as *turn the Grace of God into Lacivioufneſs, and deny God the only Lord, and our Lord Jeſus Chriſt*; whence the Author to the *Hebrews* gives a good caveat, *Let us therefore fear, leſt a promiſe being left us, of entering into his reſt, any of us ſhould come ſhort of it.*

This point having more Connexion with the Doctrine of Predeſtination, hath more controverſy: and therefore I muſt of neceſſity be more large in it, craving the patience of ſome contrary minded, who, in their writings, uſe a certain cenſorious, and magiſterial ſeverity, which I rather pray God to forgive, than purpoſe to return upon them.

Calling is the Revelation and Proclamation of the Goſpel, the Covenant of Grace, commanding Repentance towards God, and Faith towards the Lord Jeſus Chriſt, and promiſing Forgiveneſs of Sins, and Life Everlaſting to all that obey.

It conſiſteth of two eſſential Parts, *the outward Preaching of the Word*, whereto belong the Sacraments, outward Bleſſings and Corrections; and *the inward Operation of the Holy Spirit*, accompanying the outward means.

Calling hath been diſpenſed by the Wiſdom of God diverſly, according to the diverſity of times; *before Chriſt's coming*, under the old Teſtament; *ſince Chriſt's coming* under the new. This diverſity hath been ſeen in the *manner* of the outward means, in the *meaſure* of the inward Operations of the Spirit, and in the *effects* ſuitable to both.

Under the old Teſtament, the *bounds* were more narrow, the *Word* more obſcure, the *Sacraments* more myſterious, the *Spirit* more ſparing, and the *Obedience* required more ſlender than under the New.

From *Adam* to the confuſion of Tongues, while the whole Earth

Earth was of one Language, the Calling was univerſal, all Men being within the hearing of the preachers of Righteouſneſs: after the diviſion of Tongues, Men forſaking the religious Fathers, God permitted them to walk in their own ways, and renewed his Calling and Covenant with *Abraham* and his ſeed, and ſo contracted the bounds of his Church, that is, of the Called.

Some great Divines diſtinguiſh *Calling* into two kinds; one *outward*, of the Word only; another *inward*, of the Spirit joined with the word: the former, they ſay, is ineffectual; the latter, effectual: the one common to the Reprobate, the other, ſpecial and peculiar to the Elect: *that*, never obeyed with Truth of Heart; *this*, never diſobeyed.

I approve not ſuch a diſtinction, but compound one calling of the Word and Spirit, as it were of a Body and Soul, ſuppoſing it to have in itſelf Power to bring forth effect in all that are under it; and if it doth not ſo, the cauſe not to ariſe from the Calling, but from the Called that obey not. And to avoid miſtakes, we are to remember;

1. That it muſt not be thought that the Spirit goeth with the Word, to make the hearer perform that which we can do by natural ſtrength; for the Spirit is given to help where Nature faileth, and what Men can do of their own ſtrength, God expecteth from them. One cauſe then, why the Spirit accompanieth not the Word to many Perſons is, becauſe they themſelves though preſent hear it not, through their ſottiſh careleſneſs.

2. That we are not to imagine, the concurrence of the Word and Spirit is, as it were, natural, and inſeparable, but depending on the Will and good Pleaſure of God; and as Grace is annexed to the Sacraments, ſo is it to the Word, only by Divine inſtitution and appointment.

The other is, *The Men of Nineveh ſhall riſe up in Judgment with this Generation, and ſhall condemn it.* If *Jonah* preached to the *Ninevites* without the Spirit, how did they repent?

If *Jesus* preached without the same Spirit, how is he *greater than Jonah?* nay, how is he equal, in the Power of Preaching? If they that disobey, be not equally Called with them that obey, how can these *rise up in Judgment against them?* When their answer is ready, we had not the same Calling with you; ours differed *toto genere*; you were partakers of an heavenly Calling, we but of an Earthly; you were called by the voice of God speaking to your Hearts; we, but by the bare voice of Men speaking to the Ear: if God had moved and excited us, as much as he did you, we would have done as well as you. That Distinction of *Calling* then, into outward and inward, effectual and ineffectual, is vain.

1. Because it giveth unworthily the name of *Calling* to the bare outward Preaching of the Word, which may be a *commanding*, but not a *Calling*; for seeing the word of the new Covenant comes to call Men to Repentance and Faith, for their Recovery, after notice taken of their impotency to rise again of themselves, it seems an insulting Mock, and not a Call, to say to Sinners, *Turn, Repent, Believe, and Live*, unless there be Grace prepared for them, whereby they may be able to Repent and Believe.

2. Because it attributeth the effect of obeying the *Calling* to the kind of *Calling* itself, and only to one cause, that is, *the Operation of the Spirit:* as if many causes did not concur to produce an effect, any one of which failing, the effect faileth; as if obedience to the *Calling* of God, were not an act of the Will of Man, under the aid of the Spirit of God; as if the aid of the Spirit was never refused, nor the Grace of God ever received in vain: whereas though God be Almighty, and able to draw all second Causes to his side, he doth not use to disturb or cross the nature of Causes, nor the Order of things which himself hath established.

3. Because it maketh God's covenant to differ from all Covenants, even in that which is essential to a Covenant. For in our Covenants, each party hath something to perform, and no one party doth all in a Covenant: but by this distinction, God

God is ſuppoſed both to provide infallibly to have the conditions fulfilled, and alſo to fulfil his own promiſes: whereas the term Covenant is purpoſely borrowed from human tranſactions, to intimate to us a ſtipulation made betwixt God and us, whereby he promiſeth his Grace, and expects our Obedience. And certain it is, that all that he undertaketh for us, is to make the conditions poſſible, and not to be wanting in his help, ſo far as is needful for us. Let none upbraid me then, that I am afraid to give too much to God, leſt I ſhould turn upon him, that he looks to be ſo much favoured, as to be tyed to nothing. Truth flattereth neither God nor Man; * "'Tis "not thepart of a good and ſound Faith, ſays *Tertullian*, ſo to "refer all things to God's Will, and ſo to flatter every one by "ſaying, nothing can come to paſs without God's permiſſion, "that we ſhould imagine, ourſelves are able to do nothing."

* Tertul. de Exhort. Caſtitat. prop. Princip.

[*To be continued.*]

God's Love to Mankind. Manifeſted by diſproving his Abſolute Decree for their Damnation.

[*In a Letter to* ——————.]

Sir,

I Have ſent you here the reaſons which have moved me to change my opinion in ſome controverſies of late debated between the Remonſtrants and their Opponents.

I the rather preſent them to you:

1. That I may ſhew the reſpect I bear you, with my forwardneſs to anſwer your deſires.

2. That you may ſee I diſſent not without cauſe, but have reaſon on my ſide.

3. That if I can be convinced, my grounds are inſufficient, I may think better of the opinion which I have forſaken.

In

In delivering my motives.

1. I will ſtate the opinion which I diſlike.

2. I will lay down my reaſons againſt it.

Touching the firſt, you know well,

1. That the main queſtion in theſe controverſies, and that on which the reſt hang, is what the decrees of God are touching the everlaſting condition of men.

2. That the men who have diſputed theſe things, may be reduced to two ſorts.

The firſt ſide affirmeth, that there is *an abſolute and peremptory decree* proceeding from the alone pleaſure of God, without any conſideration of mens final impenitency and unbelief; by which God caſteth men off from grace and glory, and ſhutteth up the far greater part (even of thoſe that are called by the preaching of the Goſpel to repentance and ſalvation) under invincible and unavoidable ſin and damnation.

The other ſide ſay, that *God's decree* of caſting men off for ever, is grounded upon *the fore-ſight of their continuance in ſin and unbelief*, both avoidable by grace, and conſequently inferring no man's damnation neceſſarily.

The firſt ſide is divided, for

1. Some of them preſent man to God in the decree of *Reprobation*, out of, or above the fall: and ſay,

That God of his mere pleaſure, *antecedent* to all ſin in the creature, *original or actual*, did decree to glorify his *ſovereignty* and juſtice in the eternal rejection and damnation of the greateſt part of mankind, as the end; and in their unavoidable ſin and impenitency, as the means. And this way go *Calvin*, *Beza*, *Zanchius*, *Piſcator*, *Gomarus*, and ſome of our own Countrymen.

2. The reſt of that ſide fall down a little lower, and preſent man to God in his decree of Reprobation, *lying in the fall*, and under the guilt of original ſin, ſaying,

That God looking upon mankind lying in *Adam*'s ſin, decreed the greateſt number of men (even thoſe whom he calls

to

to repentance and ſalvation by the preaching of the Goſpel) to hell-torments for ever, and without all remedy, for the declaration of his juſtice. This way went the Synod.

The difference between them is not much, and even in their own account too ſmall to cauſe a breach. Notwithſtanding this petty difference therefore, they agree very well together, as we may ſee in the *Hague* conference and Synod.

In the conference at the *Hague*, Contra-remoſtrants have theſe words: *As touching the diverſity of opinions in this argument*, viz. *that God looked at man in this decree, not yet created, or created and fallen: becauſe this belongs not to the foundation of this doctrine*; *we bear with one another.*

After this in the Synod at *Dort*, they permitted *Gomarus* to ſet down his judgment in the upper way. And the Delegates of *South Holland* were very indifferent which way they took: For theſe are their words, *Whether God in chooſing, conſidered men as fallen, or elſe as not fallen*; *they think it is not neceſſary to be determined.* *Maccovius* alſo, Profeſſor of Divinity at *Francker*, one that undertook, in the very Synod, to make good againſt *Lubbert*, his fellow profeſſor, that God did *Will ſin, ordain men to ſin, and would not at all, that all men be ſaved:* and beſides this, openly and peremptorily affirmed, that *except theſe things were held and maintained by them*, they could not poſſibly keep their own ground, but *muſt come over to the Remonſtrants.* This man was not only not cenſured, but publicly *declared* in the Synod to be *pure* and *orthodox.*

By theſe inſtances it appears, that they of the firſt ſide can eaſily bear one with another in this difference. And (to ſay the truth) there is no reaſon why they ſhould quarrel about circumſtances, ſeeing they agree in the ſubſtance. For they both contend,

1. That the *moving cauſe* of Reprobation is the alone will of God, and not the ſin of man, Original or Actual.

2. That the final impenitency and damnation of Reprobates are *neceſſary* and *unavoidable* by God's abſolute Decree.

Theſe

Theſe two things are the principal grievances that the other ſide ſtick at. So that theſe two paths meet at laſt in the ſame way.

Both theſe opinions I diſlike.

My reaſons why, are of two ſorts:

1. Such as firſt made me queſtion their truth.

2. Such as convince me of their untruth.

My reaſons of the firſt ſort reſpect both, and I will ſet them down againſt both, together.

My ſecond ſort of reaſons I will divide, delivering ſome of them againſt the upper and more rigid way, others againſt the lower and more moderate way.

I begin with thoſe reaſons which firſt moved me to queſtion the truth of abſolute Reprobation, as it is taught both ways.

They are theſe four which follow:

1. The *novelty* of this opinion. Abſolute and inevitable Reprobation hath no footing in Antiquity. The upper way was never taught or approved by any of the Fathers (even the ſtouteſt defenders of grace againſt the *Pelagians*) for the ſpace of 600 (I may ſay 800) years after CHRIST: nor the lower way till the time of St. *Auſtin*, which was about 400 years after CHRIST. The Fathers in general agreed upon the contrary concluſion, and taught,

That it was *poſſible* for them to be ſaved, who, in the event, were not ſaved; and to have repented who repented not: and that there was no decree of God which did lay a *neceſſity* of periſhing upon any ſon of *Adam*. This *Calvin* himſelf doth freely acknowledge, according to *this commonly-received opinion* (ſaith he, of a conditional reſpective Decree) *is not the opinion only of common people, but hath great Authors in all ages*. To the ſame effect alſo *Proſper* (St. *Auſtin*'s follower) hath a remarkable ſpeech: * *Almoſt all the Ancients* (ſaith he) *did grant with one conſent, that God decreed men's*

* Proſper in Epiſt. and Aug. prope finem,

ends

ends according to his fore-ſight of their actions, and not otherwiſe.

The truth of this may further appear by a few particular inſtances.

Minutius Fœlix brings in the Pagans objecting to the Chriſtians, that they held the events of all things to be inevitable, and did feign to themſelves an unjuſt God, who puniſhed in men their unavoidable Deſtinies, not their ill choice. He anſwereth Chriſtians hold no other *Fates* than *God's Decrees, who, fore-knowing all men and their actions, did accordingly determine their retributions.*

St. *Hierom*, an eager oppoſer of the *Pelagians*, in many places of his Writings, ſaith the ſame thing. "The love and "hatred of God, (ſaith he) ariſeth from the foreſight of future "things, or from the works, otherwiſe we know that God lov-"eth all things, nor doth he hate any thing that he hath made." And in his book againſt *Pelagius* he ſaith * *Eligit Deus quem bonum cernit, God chooſeth whom he ſeeth to be good.*

The ſum of all is this, that there is no decree of damning or ſaving men, but what is built upon God's fore-knowledge of the evil and good actions of men. *Fulgentius* is plain for it too: *Thoſe whom God foreſaw, would die in ſin, he decreed ſhould live in endleſs puniſhment.* Even St. *Auſtin* and *Proſper* alſo, many times let fall ſuch ſpeeches, as cannot be reconciled with abſolute Reprobation.

I will only cite *Proſper* (for St. *Auſtin* ſpeaks in him) who diſcourſing of ſome that fall away [*à ſanctitate ad immunditiem*] *from holineſs to uncleaneſs*, ſaith, *they that fall away from holineſs to uncleannneſs, lie not under a neceſſity of periſhing, becauſe they were not predeſtinate; but therefore they were not predeſtinate, becauſe they were fore-known to be ſuch by voluntary prevarication.*

And again, in his anſwer to the twelfth Objection, he hath theſe words: *God hath not withdrawn from any man ability to*

* Lib. 3. contr. Pelag.

yield obedience, becauſe he hath not predeſtinated him: but becauſe he foreſaw he would fall from obedience, therefore he hath not predeſtinated him.

I will ſhut up my inſtances of that Age, with the judgment of the Council at *Arles*, in the year 490, or thereabout. Some of them were theſe: *Curſed be he that ſhall ſay, that the man that periſheth might not have been ſaved:* and again, *Curſed be the man that ſhall ſay, that a veſſel of diſhonour may not riſe to be a veſſel of honour.*

A teſtimony or two I borrow likewiſe from ſome perſons of note, and thoſe St. *Auſtin*'s followers too, who lived about 400 years after St. *Auſtin*'s time. *Remigius*, the great patron of *Gottſchalk*, the zealous preacher of abſolute reprobation in thoſe times ſaith, *God layeth on no man a neceſſity of periſhing, as he hath laid on none a neceſſity of ſinning.* And a little after, *Thoſe whom God did foreknow, would live and die in their wickedneſs, he decreed ſhould periſh, as himſelf ſaith, Him which ſinneth againſt me, even him will I blot out of my book.*

In the *Valentine* Synod aſſembled in the favour of *Gottſchalk*, we may find theſe words: *The wicked periſh, not becauſe they could not, but becauſe they would not be good, and by their own fault, Original or Actual alſo, remained in the maſs of perdition.* And in the end of their third Canon, they denounce *Anathema* to thoſe that hold that men are ſo predeſtinated to evil, as that they cannot be otherwiſe. *That any ſhould be predeſtinated to evil by the power of God, ſo as he cannot be otherwiſe; we do not only not believe, but alſo if there be any that will believe ſo great an evil, with all deteſtation we denounce them acurſed, as the Arauſican Council alſo did.* By theſe teſtimonies (which are but a few of many, it appeareth that abſolute and inevitable Reprobation found but cold entertainment from Antiquity.

Conſidering this, I begin to call it into queſtion.

For although I make not the deciſions of the Fathers or Councils, the rules of my faith, (becauſe they are but men, and

and therefore ſubject to error:) yet I honour their *gray hairs* and their *grave aſſemblies*, and vehemently miſtruſt thoſe doctrines which they never taught or approved, but diſliked and condemned.

2. My ſecond reaſon for doubting of it is, its *unwillingneſs* to abide the *trial*. I find the authors and abettors of it have been very backward to bring it to the ſtandard; not only when they have been called upon by their adverſaries, to have it weighed, but when they have been intreated thereto by their chief Magiſtrates, who might have compelled them: a ſhrewd argument, that it is too light.

In the diſputation at *Mompelgart*, *anno* 1586, held between *Beza* and *Jacobus Andreæ*, with ſome ſeconds on both ſides, *Beza* and his company having diſputed with the *Lutherans* about the perſon of CHRIST and the Lord's Supper, when they came to this point, declined the ſifting of it, and gave this reaſon, that it could not be publicly diſputed of *without the great ſcandal and hurt of the ignorant, and unacquainted with theſe high myſteries*. The Contra-remonſtrants alſo in their Conference with the oppoſite parties, at the *Hague*, in the year 1611, could not be drawn to diſpute with them about this point, but delivered a petition to the States of *Holland*, and Weſt Friezland, that they might not be urged to it, reſolving rather to break off the conference, than to meddle with it.

In the Synod likewiſe at *Dort*, in the years 1618, and 1619, the Remonſtrants were warned by the Preſident, *That they ſhould rather diſpute of the point of Election, than the odious point of Reprobation*.

Can this Doctrine be a truth, and yet bluſh at the light, which maketh all things manifeſt? Eſpecially conſidering theſe things:

1. That Reprobation is a principal head of Divinity, by the well or ill ſtating of which, the glory of God and the good of Religion, are much promoted or hindered.

2. That there is ſuch a neceſſary connection between the points of Election and Reprobation (both being parts of Predeſtination)

deſtination) that the one cannot well be handled without the other.

3. That the Doctrine of Reprobation was the chief cauſe of all the uproars in the Church at that time.

4. That it was accuſed openly of falſhood; and therefore bound in juſtice to purge itſelf of the charge.

5. That the Remonſtrants did not deſire that it ſhould be talked of among the common people; but among the moſt judicious and learned.

This ſtriving to lie cloſe, is no infallible argument of a bad cauſe, yet it is a very probable one.

Truth, whether it be in men or doctrines, is beſt, when it is uncovered; it covets no corners, though error does, but is willing to abide the trial. As St. *Paul* ſaith of an Heretic, he is *ſelf-condemned*; ſo we may ſay of hereſy and untruth; it condemneth itſelf, and by nothing more than by refuſing the touch-ſtone.

My third reaſon for doubting of it is, Its *affinity* with the old errors of the *Stoics* and *Manichees*.

The opinion of the *Stoics* was, that all actions and events were unavoidable, determined either by the revolutions of the Heavens, or by the concatenation of natural things, and the diſpoſition of the firſt matter, all things being ſo put together from eternity, that one thing muſt needs follow another, as it doth; and the firſt matter being ſo diſpoſed, that things cannot ſucceſſively come to paſs otherwiſe than they do, but muſt of neceſſity be as they are, even [*invito Deo*] though God would have ſome things to be otherwiſe.

The *Manichees* held, that all mens actions, good or evil, were determined; good actions by a good God, who was the author of all good things that were created, and of all good actions that came to paſs in the world; evil actions by an evil god, who was *the prime author of all evil things or actions* that were in the world.

The Maintainers of the Abſolute Decree ſay one of theſe two things, either that all actions natural and moral, good and evil, and all events likewiſe are abſolutely neceſſary; ſo the Supralapſarians:

Supralapſarians: or that all mens ends (at leaſt) are unalterable by the power of their wills; ſo the Sublapſarians. And this is upon the matter all one with the former. For firſt, in vain is our freedom in the actions and means, if the end at which they drive be determined. And ſecondly, the determination of the end neceſſarily involves the means that precede that end; as if a man be fore-determined to damnation, he muſt unavoidably ſin, elſe he could not be damned.

Now in theſe three opinions, we may note two things:

1. The *Subſtance* of them, which is an *unavoidableneſs* of mens actions and ends whatſoever they be: in this all of them agree, all holding that in all things, at leaſt in all mens ends, *undeclinable fates* and inſuperable neceſſity govern.

And therefore *Melanchon* doth not ſcruple to call this Abſolute Decree [*Fatum Stoicum, & tabulas Parcarum*] *Stoical fate, and the Deſtinies tables.*

2. We may note the *circumſtance*, or the grounds of their opinions; the Stoics derive this neceſſity from the ſtars or the firſt matter; the Manichees from two *firſt principles of all theſe things, eternal and co-eternal:* theſe laſt, from the peremtory decree of Almighty God.

So that they differ in their grounds; but in this difference the Stoics and the Manichees have the better. For it is better to derive this neceſſity of ſin and miſery, from an evil god, or the courſe of nature, than from the decree of that God who is infinitely good.

For this reaſon alone, may this doctrine be ſuſpected: becauſe thoſe dreams of the Stoics were exploded by the beſt Philoſophers of all ſorts. And this of the Manichees was cried down by the Fathers in general, not only as fooliſh, but as impious, not ſo much for any thing circumſtantial in it, as for the ſubſtance of the error; becauſe it made all things and events to be neceſſary, and ſo plucked up the roots of virtue and vice, and left no place for juſt rewards or puniſhment.

[*To be continued.*]

THOUGHTS on ABSOLUTE PREDESTINATION.

Extracted from Mr. LESLEY.

SOME Men ſuppoſe, there is an irreſiſtible Decree already gone forth upon every man, of Happineſs or Miſery, which no means that can be uſed will ever alter; that this Decree has been from Eternity, though ſecret to us; and therefore that all our Labour, all our Means, are perfectly in vain; that there is nothing to be done, but to fold our arms, and expect the iſſue of God's ſecret Decree, which is already paſt; and therefore that it is no matter whether we obey the commands of God, or not; that they were given us to no end, as to our Salvation, which does not depend upon them, but only upon the ſuppoſed Decree. Thus has the Arch-enemy blinded their eyes, and tied up their hands from working towards their own Salvation; and thrown them upon a freſh provocation of ſearching into God's ſecret Counſels, which he has forbidden. *The ſecret things belong unto the Lord our God; but thoſe things, which are revealed, belong unto us and to our children for ever, that we may do all the works of this law,* Deut. xxix. 29.

What is revealed only is the rule of our duty: why then do we ſearch into thoſe Decrees, which we call ſecret? If God will have them ſecret, why will we not let them be ſecret?

He ſmote fifty thouſand and ſeventy of the *Bethſhemites* with a great ſlaughter, becauſe they looked into his Ark, (1 Sam. vi. 19.) *Who then is able to ſtand before this holy Lord God?* And who dare pry into what he has reſerved as a ſecret from us?

But this we may be ſure of, that his Commands, or his Promiſes, cannot contradict his Decrees, how ſecret ſoever; and

and therefore we ought diligently to obey his commands, and chearfully to truſt in his promiſes, without confounding ourſelves about ſuppoſed Decrees, of which we know nothing at all, nor ought to enquire.

I have read a ſtory of a pious man, who was much troubled about his Election or Reprobation, prayed earneſtly that God would let him know, whether he was predeſtinated to Salvation; and that a voice anſwered him, "What if you did "know?" To which he replied, that "if he were ſure to "be ſaved in the end, how chearfully could he deſpiſe all the "allurements of Fleſh and Blood, and with Joy follow all the "Commands of Chriſt, even to the death!" "Would you "do all this," ſaid the Voice, "if you were ſure to be ſaved?" Which he having faithfully promiſed, the Voice anſwered once more, "Then do ſo, and you ſhall be ſure to be ſaved."

Whether the ſtory be true or not, it is no matter; the Moral of it does determine this queſtion. This is the only way to make our *Calling and Election ſure*. Let us work, and not diſpute, not perplex ourſelves about hidden Decrees, but ſee to follow that which is plainly commanded; and then we may ſafely truſt to what is promiſed, and *commit our ſouls to God in well-doing, as unto a faithful Creator*. Let us look upon every thing, which weakens our hands in this, to be (as it truly is) the ſuggeſtion of the Devil: and let us ſhake off that Lethargy of glaring upon Decrees, which we underſtand not, till it transforms us into ſtone, that we have neither courage nor power to move hand or foot towards Heaven, but ſtand dozing upon that earth, which we find ſinking and helpleſs; let it ſink, and ourſelves with it, even into hell, crying out, *What, can we help it; for we are decreed?* Yet never offer to move one foot from off it! This is enchantment indeed, and a wonderful degree of it. It is like a man's head turning round upon a Precipice, which makes him run to meet his Death. It is ſaid, that a Squirrel, having once faſtened

faſtened his eye upon that of a Rattleſnake, has no power to look off him, but dancing from bough to bough with a fearful crying, leaps down at laſt upon the ground, and darts itſelf into his Mouth. This is too like the condition of theſe men, whom nothing will detain, whom no Argument can perſuade from their own Ruin. The old Serpent has caught them with the Enchantment of his Eye, and they are dancing themſelves into his Mouth. The eternal and ſecret Decrees of God are a Precipice, enough to turn the head of an Angel: they veil their Faces, and dare not pry into that infinite Abyſs. Yet poor Man will not be content, unleſs he can fathom it; and will leap into that Gulph, though he is ſure it muſt ſwallow him. Is there any thing in God, which we muſt not, cannot know? Yes ſure; for nothing but Infinite can comprehend Infinite. And what is that which is hidden and inacceſſible in God, if not his eternal and ſecret Decrees? And what can follow our preſſing in upon theſe, but Confuſion and Deſtruction to ourſelves? Eſpecially, when God has commanded that we ſhould not preſs upon theſe, threatened us ſeverely if we do, and has, for an example to us, poured out his Vengeance, in a dreadful manner, upon the heads of thoſe who would not be reſtrained from this unwarrantable and preſumptuous curioſity of prying into his Secrets.

But after all, what is the ground of theſe ſuppoſed hidden Decrees of God, with which theſe men ſo unmeaſurably perplex themſelves?

They are all founded upon the very weak Reaſonings of ſhort-ſighted Men, concerning the Fore-knowledge of God; which being certain and infallible, conſequently they argue, that whatever he foreſaw from Eternity, muſt neceſſarily come to paſs; that therefore it cannot be left to the Liberty of our Will to act otherwiſe, than exactly according to what God has foreſeen; elſe that it would be in our power to defeat God's Fore-knowledge, and render it fallible. Hence they throw off

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all Free-will, and make it inconſiſtent with the Fore-knowledge of God: and then again, from the certainty of God's Fore-knowledge, they infer that is tantamount to a Decree, or that God has from Eternity decreed all thoſe Events, which he foreſaw.

They ſay, that God is the ſame from and to Eternity; that all things paſt, preſent, and to come, are preſent with God, who beholds all things with one intuitive act, without ſucceſſion of Time, which meaſures our actions here below; and therefore that all God's Decrees are from Eternity: and ſince he has decreed the Reprobation of the wicked, and the Election of the juſt, it muſt follow, that he has decreed it from Eternity. And thence they infer, that ſuch Decrees being already paſt, they are irreverſible, and cannot be altered by any thing that we can do; and therefore that it ſignifies nothing what we do, whether good or bad; for that our Sentence is already pronounced, though we know it not.

That God having decreed to love the Elect, he loves them, though in their groſſeſt Sins; and hates the Reprobates, becauſe he has ſo decreed, though in the moſt virtuous actions; that he loves them never the more for their good Actions; nor is any whit the more diſpleaſed with the Elect for their Sins.

Now in anſwer to theſe fatal and diabolical ſuggeſtions, I would recal theſe men a little to conſider of their own way of reaſoning. For if there be no ſucceſſion of Time in God, that Eternity is but one enduring Inſtant; that therefore paſt, preſent, and to come, are all one with God; that all things are preſent to him; then it muſt follow, that Fore-knowledge and Predeſtination are words only fitted to our Capacities, who cannot apprehend Duration without Succeſſion of Time, which meaſures all Duration to us. And there being no Paſt or Future in God, conſequently, though he knows all things, yet he foreknows nothing; and though he has decreed, yet not pre-decreed: and there is no ſuch thing as Predeſtination

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in God; that is, not properly, and in the ſtrictneſs of the thing, though the word is uſed in Holy Scripture, as many others are, only to comply with our weakneſs, who could underſtand nothing of God from words ſpoke of him ſtrictly and properly, according to his incomprehenſible Nature. There are no ſuch words among Men, or intelligible to Men; and therefore they muſt not argue ſtrictly and philoſophically from ſuch words, more than from *God's coming down to ſee, whether men's Sins were according to the cry of them, which had gone up to him*, and the like.

Now, there is no difficulty in God's Knowledge, or Decree, to ſay that he knows our Sins, and decrees Puniſhment to them, and Happineſs of thoſe that are good; for this is juſt, and what every one does allow. But all the Objection is in the particle *Fore*, or *Pre*, *Fore-knowledge* or *Pre-deſtination*; which being conſidered as before our Actions, are ſuppoſed to lay a Force upon them, and take away the Freedom of our Will.

But there being no ſuch thing as *fore* or *after* in God, conſequently our whole reaſoning upon them is out of doors; and all the dreadful conſequences, before-mentioned, are only Chimeras of our own, proceeding all upon a wrong notion of God; while we endeavour to meaſure him by our own Skantling, and argue from Properties, which we muſt confeſs that we only ſuppoſe to be in him, but know at the ſame time, that they do not belong to him.

If it be ſaid, that we cannot argue otherwiſe of theſe hidden things of God, which are not revealed to us; I grant it. But then the right conſequence is, that we ſhould let them alone; at leaſt, ſince we cannot argue truly and properly of them, we ſhould not draw conſequences, as certain, from Premiſſes which are altogether uncertain. And where we confeſs that we cannot argue right, the beſt way is not to argue

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at all; especially where we are forbidden, and the effects of it are of such terrible consequences.

If any think, that I have criticised too nicely upon Foreknowledge and Predestination, let them consider, that I have only repeated what the Predestinarians do urge on their side: they build upon that nicety, and thence infer God's eternal Decrees. And I have shewn, that from the same nicety all their Superstruction falls to the ground, having, by their own confession, but an imaginary Foundation.

Come then, let us speak a little more plainly. Some cannot reconcile the Certainty of God's Knowledge with the Freedom of our Will; for, say they, "His Knowledge is determinate, else were it not certain. And if he knows, that "I will determine my Choice to such an Action, then can I "not chuse any otherwise; which takes away the Freedom "of my Choice."

I answer, that if God sees, that I will determine my Choice so or so, and determine it freely, then I must determine it freely, and not necessarily, because he sees that I will do it freely, and not necessarily.

And his knowing what I do, does no more put any Necessity upon me, than my seeing a man walk (supposing the utmost Certainty of my Senses) puts him under the Necessity of walking. It is true, that if I see him walk, and my Eyes do not deceive me, the consequence is certain, that he does walk. But none does infer from hence, that my seeing takes away the Freedom of his Will, or puts him under any Necessity of walking.

God sees every thing act according to the Nature, which he has given to it. Thus he sees the Sun move, and a Man walk; but he sees the one move necessarily, and not by Choice, and the other walk by his own Choice: and the Knowledge of God is equally certain in both cases; therefore there is no Necessity arises from the Certainty of his Knowledge.

And now I would desire these men to consider the consequences of their Hypothesis. They would put it out of the power of God to make a creature with Free-will, which would be to destroy the most glorious part of the creation, and the most signal and wonderful instances of the Power and Wisdom of God, in governing the Wills of Men, even in their full Freedom. Without this, God could have no reasonable service paid to him. There could be no Rewards or Punishments, because no Choice, more than a stone falling down; no Virtue, no Sin, no Wisdom, or Folly amongst Men. Then all the Promises of God, his Threatnings, and Exhortations, even the Coming of Christ in the Flesh, his Death and Passion, were all to no purpose, were mere banters upon Mankind, if Man have no Choice, no Free-will, to go to the right hand or to the left. *Have I any pleasure at all, that the wicked should die, saith the Lord God, and not that he should return from his ways, and live?* Ezek. xviii. 23. And, *Why will ye die, O house of Israel?* Why? Because (they might say upon this scheme) thou hast decreed us to die; and we have no Choice, no Power to do any otherwise than we do.

It is as if I should bind a man hand and foot, lock him up into an house, then set fire to it, and ask him, "Why will you "stay there, and be burned? As I live, I have no pleasure "in your Death," &c. This would be a mocking and insulting upon his Misery.

This would be making God the Author of all the sin in the World; for where there is no Choice, there can be no Sin: therefore those creatures, who have no Choice, are incapable of Sin, as trees, stones, beasts, &c.

As there could be no Sin against God, so there could be no Offence against Man. No man ought to be punished for Murder, Theft, Robbery, &c. if he be carried to it by a fatal Necessity, which he cannot resist. Therefore men distracted, or in Fevers, are not liable to the Law, because they are not

ſuppoſed capable of the uſe of their Reaſon, whereby they may govern their Choice in their actions.

I may add, that there is nothing more ſelf-evident, no, not the perception of our outward Senſes, than Free-will in Man. Who does not perceive, that it is in his power to do this or that? And all the repentance, and regret in man for his follies, ariſes from this conſideration, that he might have done otherwiſe. Without this, there could be no ſuch thing as Repentance, no nor of Counſel and Advice, or indeed of any thinking at all: without this, man could not be a reaſonable creature; for where there is no Choice, there can be no Reaſon, at leaſt no Uſe of our Reaſon.

It is Liberty and Free-will, which confound all thoſe Atheiſts, who would reduce every thing, even God himſelf, to mere Matter. For let Matter be refined as far as Imagination can ſtretch it, it can never come from under the Laws of Neceſſity: all its motions are preſcribed, and muſt proceed exactly according to its Mechaniſm; and cannot vary in the leaſt tittle. But the Freedom of Will, to act this way or the contrary, exceeds all rules of Mechaniſm, and is an image of God, which cannot be impreſſed upon Matter. And when the Devil, or Man, by his inſtigation, would ſhrowd their ſin under this ſeeming Neceſſity, it is to throw it upon God. But their own conſciences fly in their faces, and tell them that they might have helped it, and therefore that their Sin lieth at their own door.

The LIFE *and* DEATH *of* BERNARD GILPIN.

[CONTINUED *from* P. 325.]

IT was preſently the popular Clamour, that he was an Enemy of the Church, and a Scandalizer of the Clergy. "After

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"I entered upon the Parſonage of *Eaſington*," ſays he in a Letter to his Brother, "and began to preach, I ſoon procured "me many mighty and grievous Adverſaries, for that I preached "againſt Pluralities and Non-reſidence. Some ſaid, all "that preached that Doctrine became Heretics ſoon after. "Others found great fault, for that I preached Repentance "and Salvation by Chriſt, and did not make whole Sermons, "as they did, about Tranſubſtantiation, Purgatory, Holy "Water, Images, Prayers to Saints, and ſuch like."

Thus, in ſhort, he had raiſed a Flame, which nothing but his Blood could quench. Many Articles were drawn up againſt him, and he was accuſed in form before the Biſhop of *Durham*.

The Biſhop taking care to preſs his accuſed Friend in points only, in which he knew him able to bear Examination, brought him off innocent, and diſmiſſed the Cauſe, telling the Accuſers, "He was afraid, they had been too forward in their "Zeal for Religion; and that Hereſy was ſuch a crime, as "no man ought to be charged with, but upon the ſtrongeſt "Proof."

After ſome time, he acquainted the Biſhop, "That he "muſt reſign either his Archdeaconry, or his Pariſh; that he "would with the greateſt Readineſs do his Duty, in which ſo-"ever his Lordſhip thought him beſt qualified for; but he "was not able to do it in both."

But the Biſhop refuſing to let him keep either of them ſingle, he reſigned them both. During his being thus unemployed, he lived with the Biſhop as one of his Chaplains.

The Rectory of *Houghton-le-ſpring* fell vacant, before *Eaſington* and the Archdeaconry were diſpoſed of; and the Biſhop, in a jocular way, made him an offer of all the three. He thanked the Biſhop, and accepted *Houghton*.

This Rectory was ſo extenſive, that it contained no leſs than fourteen Villages: and having been as much neglected in that dark

dark Age, as the Cures in the North then ordinarily were, Popery had produced its full growth of Superſtition in it. Scarce any traces of true Chriſtianity were left. Nay, what little Religion remained, was even Popery itſelf corrupted. How entirely this barbarous People were excluded from all means of better information appears from hence, that in that part of the Kingdom King *Edward*'s Proclamations for a change of Worſhip had not even been heard of, at the time of that Prince's Death.

Such was the condition of the Pariſh of *Houghton*, when it was committed to Mr. *Gilpin*'s care: a Waſte ſo miſerably uncultivated, that the greateſt Induſtry ſeemed ſcarce ſufficient to bring it to any kind of Order. He was grieved to ſee Ignorance and Vice ſo prevail; but he did not deſpair. He implored the Aſſiſtance of God; and his ſincere Endeavours met with it. The People crowded about him, and heard him with attention, perceiving him a Teacher of a different kind from thoſe, to whom they had hitherto been accuſtomed.

Upon his taking Poſſeſſion of *Houghton*, it was ſome Mortification to him, that he could not immediately reſide. His Parſonage-Houſe was gone entirely to decay, and ſome time was required to make it habitable. Part of it was fitted up as ſoon as poſſible for his reception: but he continued improving and enlarging it, till it became ſuitable to his hoſpitable temper; a proper habitation for a man who never intended to keep what he had to himſelf.

Soon after, a Stall in the Cathedral of *Durham* was vacant, which the Biſhop urged Mr. *Gilpin* to accept, telling him, "There lay not the ſame objection to this, as to the Arch-"deaconry; and that he could have no reaſonable Pretence "for refuſing it." But Mr. *Gilpin* told the Biſhop, "That "by his Bounty he had already more Wealth, than, he was "afraid, he could give a good account of. He begged therefore, "he might not have an additional Charge; but that his Lord-

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" ſhip would beſtow this Preferment on one, by whom it was " more wanted."

Though he now lived retired, and gave no Offence to the Clergy, their Malice ſtill purſued him. His Care and Labour were a ſtanding Satyre upon Negligence and Sloth; and it was the Language of their Hearts, " By ſo living thou reproacheſt " us." So they were determined, if poſſible, to extinguiſh a Light, which ſhewed them to ſuch diſadvantage.

By their unwearied Induſtry, ſuch a number of Articles were in a ſhort time got together, as it was eagerly imagined, could not but cruſh him. He was ſoon formally accuſed, and brought once more before the Biſhop of *Durham*. How the Biſhop behaved, we are not particularly informed; but it is certain, Mr. *Gilpin* was acquitted.

His Enemies ſucceeded however in part: for the Biſhop's Favour to him from this time viſibly declined. This was not leſs than Mr. *Gilpin* expected, nor more than he was well provided for. He acknowledged his great Obligations to the Biſhop, and would have given up any thing, to have him ſatisfied, except his Conſcience. But a good Conſcience he was reſolved not to part with for any Friend upon earth.

Convinced how impoſſible it was to work up the Biſhop of *Durham*'s Zeal to the height they wiſhed, they were determined to try what could be done elſewhere. Thirty-two Articles were accordingly drawn up againſt him, and laid before Biſhop *Bonner* of *London*.

He at once took Fire, extolled their laudable Concern for Religion, and promiſed that the Heretic ſhould be at the Stake in a fortnight.

Mr. *Gilpin*'s Friends in *London* trembled for his ſafety, and inſtantly diſpatched a Meſſage, that he had not a moment to loſe.

The Meſſenger did not ſurprize him. He had long been preparing himſelf to ſuffer for the Truth, and he now determined

mined not to decline it. It was in ſome ſort, he thought, denying his Faith, to be backward in giving the beſt Teſtimony to it. As it was the buſineſs of his Life to promote Religion, if he could better effect this by his Death, it was his Wiſh to die.

He received the Account with great Compoſure; and immediately after calling up *William Airay*, a favourite Domeſtic, who had long ſerved him as his Almoner and Steward, and laying his hand upon his ſhoulder, "At length," ſays he, "they have prevailed againſt me: I am accuſed to the Biſhop "of *London*, from whom there will be no eſcaping. God "forgive their Malice, and grant me Strength to undergo the "Trial!" He then ordered his Servant to provide a long Garment for him, in which he might go decently to the Stake; and deſired it might be got ready with all expedition; "For "I know not," ſays he, "how ſoon I may have occaſion "for it."

As ſoon as his Garment was provided, he uſed to put it on every day, till the Biſhop's Meſſengers apprehended him.

His friends, in the mean time, failed not to interpoſe, earneſtly beſeeching him to provide for his Safety. But he begged them not to preſs him longer upon that ſubject. "Be aſ-"ſured," ſays he, "I ſhould never have thrown myſelf vo-"luntarily into the hands of my Enemies; but I am fully "determined to perſevere in doing my duty, and ſhall take "no meaſures to avoid them."

In a few days the Meſſengers apprehended him, and put an end to theſe Solicitations.

In his way to *London* he broke his Leg, which put a ſtop, for ſome time, to his Journey. The Perſons, in whoſe cuſtody he was, took occaſion thence to retort upon him an obſervation he would frequently make, "That nothing happens "to us, but what is intended for our Good;" aſking him, whether he thought his broken Leg was ſo? He anſwered meekly,

meekly, "He made no queſtion but it was." And indeed ſo it proved; for before he was able to travel, Queen *Mary* died.

Being thus providentially reſcued, he returned to *Houghton* through crowds of people, expreſſing the utmoſt Joy, and bleſſing God for his Deliverance.

SECT. IV.

IT was now his Friend the Biſhop of *Durham*'s turn to ſuffer. He and ſome other Biſhops, refuſing the oath of Supremacy, were deprived and committed to the Tower. But this Severity ſoon relaxed: to the Biſhop of *Durham* eſpecially the Government ſhewed much Lenity. He was recommended to the care of the Archbiſhop of *Canterbury*, with whom he ſpent in great Tranquility the ſhort remainder of a very long Life.

Queen *Elizabeth* judging Mr. *Gilpin* a proper perſon for one of the void Biſhopricks, ſhe nominated him to that of *Carliſle*; and a Conge d' Elire was ſent down to the Dean and Chapter of that See. Mr. *Gilpin*, who knew nothing of what was going forward, was greatly ſurprized at this unexpected Honour; yet could not by any means perſuade himſelf to accept it.

Upon which Dr. *Sandys*, then Biſhop of *Worceſter*, who was intimately acquainted with him, wrote the following Letter to him.

"My much reſpected Kinſman,

"Regarding not ſo much your private Intereſt, as the "Intereſt of Religion, I did what I could, that the Biſhop-"rick of *Carliſle* might be ſecured to you; and the juſt Cha-"racter I gave of you to the Queen has, I doubt not, had

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" ſome weight with her Majeſty, in promoting you to that " See; which, not to mention the Honour of it, will enable " you to be of the utmoſt Service to the Church of Chriſt.— " I am not ignorant how much rather you chuſe a private " Station: but if you conſider the condition of the Church " at this time, you cannot, I think, with a good Conſcience " refuſe this Burden; eſpecially as it is in a part of the King- " dom, where no man is thought fitter than yourſelf to be of " Service to Religion. Wherefore I charge you before God, " and as you will anſwer it to him, that laying all excuſes " aſide, you refuſe not to aſſiſt your Country, and do what " ſervice you can to the Church of God; exhorting and be- " ſeeching you to be obedient to God's call herein, and not to " neglect the Duty of your Function, I commend both you " and this whole Buſineſs to the Divine Providence.

" Your Kinſman and Brother,

" EDWIN, WORCESTER."

London, April 4, 1560.

This Letter, notwithſtanding the preſſing manner in which it is written, was without Effect. Mr. *Gilpin* returned his Thanks, but as for the Biſhoprick, he was determined, and he thought for very good Reaſons, not to accept it. Nor could all the Perſuaſions of his Friends alter his Reſolution.

The year after his refuſal of the biſhoprick of *Carliſle*, an offer of another kind was made him, viz. of the provoſt-ſhip of Queen's College in *Oxford*. But this alſo he refuſed, and ſat down with one living, which gratified the utmoſt of his deſires—for he found that it afforded him as many opportunities of doing good, as he was able to make uſe of.

The great ignorance which at this time prevailed over the nation, afforded a melancholy proſpect to all who had the intereſt of religion at heart.

The very bad conſequences of this ignorance, turned the endeavours of all well-wiſhers to the progreſs of true religion, upon the moſt probable methods to remove it.

In this he joined to the utmoſt of his abilities;—indeed, as was commonly thought, beyond them. He reſolved to build and endow a grammar-ſchool, which his exact œconomy ſoon enabled him to accompliſh.

The effects of this endowment were quickly ſeen. The ſchool was no ſooner opened than it began to flouriſh, and afford the agreeable proſpect of a ſucceeding generation, riſing above the ignorance and errors of their foreſathers.

That ſuch might be its effects, no care on his part was wanting. He not only placed able maſters in his ſchool, but himſelf likewiſe conſtantly inſpected it. And that encouragement might quicken the application of his boys, he always took particular notice of the moſt forward: he would call them his own ſcholars, and would ſend for them often into his ſtudy, and there inſtruct them himſelf. One method uſed by him to fill his ſchool was a little ſingular. Whenever he met a poor boy upon the road, he would make trial of his capacity by a few queſtions; and if he found it ſuch as pleaſed him, he would provide for his education.

Nor did his care end here. From his ſchool he ſent ſeveral to the univerſities, where he maintained them wholly at his own expence. To others, who were in circumſtances to do ſomething for themſelves, he would give farther aſſiſtance as they needed. By this means he induced many parents to allow their children a liberal education, who otherwiſe would not have done it.

Nor did Mr. *Gilpin* think it enough to afford them the means of an academical education, but endeavoured to make it as beneficial to them as he could. He ſtill conſidered himſelf as their guardian; and ſeemed to think himſelf bound to the public for their being made uſeful members of it. With this view he held a punctual correſpondence with their tutors; and made the youths themſelves frequently write to him, and give him an account of their ſtudies. Several of their letters, chiefly preſerved by having ſomething of Mr. *Gilpin*'s written upon

upon their backs, ſtill remain, and ſhew in how great veneration he was held among them. So ſolicitious, indeed, was he about them, knowing the many temptations to which their age and ſituation expoſed them, that every other year he generouſly made a journey to the univerſities, to inſpect their behaviour. But in theſe good deſigns, he was for a while interrupted, by the rebellion which broke out in the north.

He had obſerved the fire gathering before the flame burſt out; and knowing what zealots would ſoon approach him, he thought it prudent to withdraw. Having given proper advice therefore to his maſters and ſcholars, he took the opportunity to make a journey to *Oxford*.

The paſſages of Mr. *Gilpin*'s life, already collected, are chiefly of a public nature; but to place him in a true light, it will be neceſſary to accompany him in his retirement, and take a view of his ordinary behaviour.

When he firſt took upon him the care of a pariſh, he laid it down as a maxim, to do all the good in his power there. And indeed his whole conduct was one ſtreight line drawn to this point. The paſtoral care he ſaw was much neglected: the greater part of the clergy, he could not but obſerve, were ſcandalouſly negligent of it, accepting livings only with ſecular views; and even they who ſeemed more ſerious, too often, he thought, conſidered it in a light widely different from its true one. Some, he obſerved, made it conſiſt in aſſerting the rights of the church, and the dignity of their function; others, in a ſtrenuous oppoſition to the prevailing ſectaries, and a zealous attachment to the eſtabliſhed church—government; a third ſort in examining the ſpeculative points, and myſtical parts of religion: none of them in the mean time conſidering either in what the true dignity of the miniſterial character conſiſted; or the only end for which church-government was at all eſtabliſhed; or the practical influence which can alone make ſpeculative points worth our attention.

The ſtrange diſorder of that part of the country, where his lot fell, hath already been obſerved. Amidſt ſuch ignorance, to

introduce a knowledge of religion was a laborious work; as difficult as a firſt plantation of the goſpel. There was the ſame building to raiſe, and as much rubbiſh to clear away; for no prejudices could be ſtronger, and more alien to chriſtianity than thoſe he had to oppoſe.

He ſet out with making it his endeavour to gain the affection of his pariſhioners. To ſucceed in it, however, he uſed ſervile compliances: his behaviour was free without levity, obliging without meanneſs, inſinuating without art: he condeſcended to the weak, bore with the paſſionate, complied with the ſcrupulous: in a truly apoſtolic manner, he became all things to all men. By theſe means he gained mightily upon his neighbours, and convinced them how heartily he was their friend.

To this humanity and courteſy, he added an unwearied application to the duties of his function. He was not ſatisfied with the advice he gave in public, but uſed to inſtruct in private; and brought his pariſhioners to come to him with their doubts and difficulties. He had a moſt engaging manner towards thoſe whom he thought well diſpoſed: nay, his very reproof was ſo conducted, that it ſeldom gave offence; the becoming gentleneſs with which it was urged, made it always appear the effects of friendſhip. Thus laying himſelf out, in a few years he made a greater change in his neighbourhood, than could well have been imagined.

He was very aſſiduous in preventing all law-ſuits among them. His hall was often thronged with people who came to him about their differences. He was not indeed much acquainted with law, but he could decide equitably, and that ſatisfied: nor could his ſovereign's commiſſion have given more weight, than his own character gave him.

He had a juſt concern for all under affliction; and was a much readier viſitant at the houſe of mourning, than of feaſting. He was conſidered as a good angel by all in diſtreſs. When the infirmities of age came upon him, and he grew leſs able to endure exerciſe, it was his cuſtom to write letters of conſolation to ſuch as were in affliction.

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He uſed to interpoſe likewiſe in all acts of oppreſſion; and his authority was ſuch, that it generally put a ſtop to them.

Mean time it grieved him exceedingly to ſee every where, in the pariſhes around him, ſo much ignorance and ſuperſtition; occaſioned by the very great neglect of the clergy of thoſe parts.

The very bad conſequences ariſing from this ſhameful remiſſneſs among the clergy, induced Mr. *Gilpin* to ſupply, as far as he could, what was wanting in others. Every year, therefore, he uſed regularly to viſit the moſt neglected pariſhes in *Northumberland*, *Yorkſhire*, *Cheſhire*, *Weſtmoreland*, and *Cumberland*: and that his own pariſh in the mean time, might not ſuffer, he was at the expence of a conſtant aſſiſtant. In each place he ſtayed two or three days; and his method was, to call the people about him, and lay before them, in as plain a way as poſſible, the danger of leading wicked or even careleſs lives, explaining to them the nature of true religion, inſtructing them in the duties they owed to God, their neighbour, and themſelves; and ſhewing them how greatly true religion would contribute to their preſent, as well as future happineſs.

Having all the warmth of an Enthuſiaſt, though under the direction of a very calm judgment, he never wanted an audience even in the wildeſt parts; where he roufed many to a ſenſe of religion, who had contracted the moſt inveterate habits of inattention to every thing of a ſerious nature. Wherever he came, he uſed to viſit all goals and places of confinement; few in the kingdom having at that time any appointed miniſter. And by his labors and affectionate manner of behaving, he reformed many abandoned perſons in thoſe places. He would employ his intereſt likewiſe for ſuch criminals, whoſe caſes he thought attended with any hard circumſtances, and often procured pardons for them. There is a tract of country upon the border of *Northumberland*, called *Readſdale* and *Tinedale*; of all barbarous places in the north, at that time the moſt barbarous.

Before

Before the union, this county was ſubject by turns to *England* and *Scotland*, and the common theatre where the two nations were continually acting their bloody ſcenes. It was inhabited by a kind of deſperate Banditti, rendered fierce and active by conſtant alarms. They lived by theft; uſed to plunder on both ſides of the Barrier, and what they plundered on one, they expoſed to ſale on the other.

In this dreadful country, where no man would even travel that could help it, Mr. *Gilpin* never failed to ſpend ſome part of every year. He generally choſe the holidays of Chriſtmas for this journey, becauſe he found the people at that ſeaſon moſt diſengaged. He had ſet places for preaching, which were as regularly attended, as the aſſize-town of a circuit. If he came where there was a church, he made uſe of it. If not, of barns, or any other large building; where great crowds of people were ſure to attend him, ſome for his inſtructions, and others for his charity.

This was a very laborious employment. The country was ſo poor, that what proviſion he could get, extreme hunger only could make it palatable. The badneſs of the weather, and the badneſs of the roads, through a mountainous country, and at that ſeaſon covered with ſnow, expoſed him often to great hardſhips. Sometimes he was overtaken by the night, the country being deſolate in many places for many miles together, and obliged to lodge out in the cold: at ſuch times he would make his ſervant ride about with his horſes, whilſt himſelf on foot, uſed as much exerciſe as his age and the fatigues of the preceding day would permit. All this he chearfully underwent; eſteeming ſuch ſufferings well compenſated by the advantages which might accrue from them to his fellow-creatures.

[*To be concluded in our next.*]

LET-

LETTERS.

LETTER XLI.

[*From Mr. T. Wardrobe.*]

An artleſs invitation to Preach, from an Iſraelite indeed.

Hexham, March 4, 1745-6.

Rev. Sir,

I Am no Methodiſt, neither indeed can I adopt ſeveral of the principles that you ſeem to hold, but muſt needs judge the Truth to be clouded with many erroneous Miſtakes. Notwithſtanding it manifeſtly appears that a good work has been begun, and carried on under your Miniſtrations. Should I challenge the Wiſdom of the Sovereign of Heaven, who takes his own method of working?

I ſhould make apology for this trouble from a Stranger, but ſhall make no other than this. That it is to deſire you not to confine your Miniſtrations to the Place where you now are, excluſive of ſome other parts of the neighbourhood, which loudly call for a viſit; if ſo be God may thereby think upon them, that they periſh not. Who knows but even in *Hexham*, ſome trophies of a Redeemer's conqueſt are by ſuch means to be ſet up, ſome poor Sinners to be called home to Chriſt? If one Soul might get good, you would not, I am perſuaded, judge it loſt labour. Nay, methinks you would ſubmit to reproach, to ſhame, yea, to death.

I am one of the Brethren of the Non-Conformity. It might perhaps raiſe prejudice in the breaſts of thoſe, among whom you will have acceſs to preach, if you come here, ſhould it be known, that I have ſolicited you. O that they might be caught by Guile! I cannot ſee ſcarce the ſhadow of Scriptural Chriſtianity in this place, if it be not in their going to Church on the Lord's Day, and ſome attending public Prayers in the week-

days.

days. The generality of Diſſenters are little better, and I ſhould have melancholy days here, were I not now and then refreſhed among the Societies of ſome praying friends. It would affect any tender heart to paſs through this place, to look into houſes, to hear their converſation, to ſee their behaviour, to find in ſome parts a bare outſide civility, but almoſt no religion: and yet it would be taken very ill to ſay, Is this a Chriſtian Town? Miniſters and People are aſleep amidſt a more terrible Storm, than that which alarmed the Pagan ſhip-maſter and Crew. What numbers of ſouls are dying in ignorance and deceit! I ſee not but people are ready to hear, if Chriſt was preached, though the many partitions raiſed by the luſts of men's paſſions, hinder their receiving the word gladly, but from the mouth of thoſe of their own denomination, which is a conſideration of weight with me, in deſiring you to take a tour to *Hexham*.

Tueſday is the Market Day in this town; that afternoon, when the Market is partly over, might be a ſuitable Opportunity: or if it was on the Lord's Day Evening, when people plainly give proof of reigning Carnality, under the dominion of Sin. But I care not when it be, if you do but come; I doubt not but People will hear a Stranger any day.

Some, I find, in my obſervations, oppoſe the Methodiſts, out of ignorace, becauſe they are generally ſpoke againſt, others out of ſtrong prejudice; ſome, becauſe their craft is in danger and others, becauſe really they neither know or care for the religion of Jeſus Chriſt; and it may be ſome from conſcience. But if Chriſt be preached, and Sinners converted, I ſhall rejoice, whoever be employed as the inſtruments. I think I could rejoice to ſee Sinners awakened, and ſeeking after a Saviour, going Zion-ward in crowds, though I ſhould find myſelf obliged to worſhip in a manner ſomewhat different from them. I have wrote you theſe, when I was muſing what might be the moſt likely methods for reviving and ſpreading Religion:

Religion. A line by the poſt would oblige me. In the mean time, I am

Rev. Sir,

Yours in the Kingdom and
Patience of Jeſus Chriſt,

T. WARDROBE.

LETTER XLII.

[*From Miſs Eliz. Mann.*]

The following deſcribes one of a tender heart, then preſſed down with many ſorrows. Some time after, ſhe was married to Dr. John Jones. After a ſhort ſtay with him, ſhe died in peace.

London, March 29, 1747.

Dear Sir,

I Am ſtill an inhabitant of a weary World, a ſojourner in this vale of Tears; for ſuch indeed I find it. Oh that I had wings as a dove, then would I flee away, and be at reſt! Indeed I do rejoice in hope that my days, though they have been few, are drawing near to a period. But how often have I been diſappointed of this hope! When I have been brought to the very brink of Eternity, and was juſt ready to clap the glad Wing, and tow'r away, the Lord hath ſtaid me, and added to my life another and another year. For what end I am kept, I know not. I live a poor, uſeleſs Creature, oftentimes a burden to thoſe about me, and as I ſometimes think, till all my friends are well nigh weary of me. Oh, what a bleſſing do I find it to have a friend in heaven, who will never fail, in whom is no variableneſs, neither ſhadow of turning. This friend hath told me, in the world ye ſhall have tribulation. I daily find the truth of theſe words. I have much affliction of my own, but more of others. I can truly ſay with the Apoſtle, Is any weak,

and I am not weak? Is any afflicted, and I do not bear a part in their affliction? My Soul mourns, and is in heavineſs for thoſe who having put their hands to the Plough, are ready to look back: for thoſe poor, unſtable Souls who are weary of waiting for the coming of Chriſt in his Ordinances, and deſire to find an eaſier path. My ſoul deeply ſympathizes with thoſe who are in the fiery trial, who walk on in darkneſs, and have no light; and are tempted on every ſide, ready to give up their hope, and ſink under the weight of their corruptions. Oh how doth my ſoul groan under their burden, and long till the Day-Spring from on high viſit them; and the Day-Star ariſe in their hearts! Oh how true is that word, when one Member ſuffers, all the Members ſuffer. I think the remembrance of paſt Conflicts, when it was with me, the hour and the power of darkneſs, cauſes me the more ſenſibly to be touched with a feeling of their ſufferings, and the more earneſtly to long for their Deliverance. But neither in this conſiſts all my trouble: I have more than I can mention now: yet in the midſt of all, in him I have peace. My Soul is kept in a calm aſſurance of his love, and I reſt ſecurely on that Rock of Everlaſting Ages. The kingdom of my Lord was not of this World; ſo neither is my Happineſs, my Hope, my Comfort of this World. The Lord hath given me an Eye that pierces through things Temporal, and views the things that are Eternal, or ſurely I ſhould be of all moſt miſerable: for while my Life conſumes away with pining Sickneſs, I have no part in me free from Pain and Wearineſs. Surely my Fleſh and my Heart would fail me, but that God is the ſtrength of my Heart and my Portion for ever. Oh who can ſound the Depth of thoſe words! My Tongue cannot utter what I feel in them. Is God my Strength? what then can overcome me. Is he my Portion? oh what can I want beſides him: he is indeed a ſufficient portion: for in him is all fulneſs; and all he has is mine: in giving me his Son, he hath given me all things. O the unſearchable Riches of the Grace of Chriſt: how hath it abounded to me

the

the chief of Sinners. I often look back with aſtoniſhment at the tenderneſs of the Lord, in his dealings with my ſoul. Oh how did he bear my manners in the wilderneſs: he would not give me up to the natural hardneſs of my heart, when he ſhewed me it was as the nether millſtone, but laid his hand upon me, and ſtayed my impatient Spirit; he made me wait upon him till I had renewed my Strength; then did my Soul mount up with Wings as an Eagle; I walked in the light of his Countenance, and rejoiced in the God of my Salvation; and ſince then, how many ſlips have I made in the narrow way; how often hath my evil heart deceived me; yet hath he raiſed me up, and ſet me upon the Rock that is higher than me. I could not behold the face of an angry God, but I looked up and ſaw a loving Father, ready to receive me with open arms, notwithſtanding all my failings and imperfections. O how this tender Compaſſion breaks the heart! It fills my ſoul with ſhame and ſelf-abhorrence. I loath myſelf in my own eyes, and would hide me in the duſt at the Sight of ſuch Majeſty and Love! Well may the Angels veil their faces at the full blaze of his Glory, when the diſtant beams of his Love are almoſt inſufferable to weak Fleſh and Blood. O Sir, help me to praiſe the Lord for his Goodneſs, and to declare the wonders that he doth for the children of Men. As for me, I have but a ſtammering Tongue, but by and by it ſhall be looſed, and I ſhall ſpeak of his Praiſe Day without Night; I ſhall join with thoſe that excel in ſtrength, to praiſe that All-glorious God, that ſitteth upon the Throne, and the Lamb for ever and ever; till which happy time, may the Lord make and keep us ſpotleſs and unblameable, for his dear Son's ſake.

Dear Sir,

I doubt not but you will join in this Prayer, with

Your Unworthieſt Child,

ELIZ. MANN.

POETRY.

POETRY.

TO THE MEMORY OF AN UNFORTUNATE LADY.

IN tender Strains, by Nature taught to flow,
Where no falſe Art pollutes the genuine Woe.
For Celia mourns my Heart; and long muſt mourn,
Ere the once pleaſing Scene knows to return,
Why roll ye faſt, my Tears? Long muſt ye roll
Ere healing Peace ſhall dawn on Celia's Soul:
Ere Joy once baniſh'd ſhall ſucceed again
To biting Care and Strength, conſuming Pain;
Ere the fond maid by ſad experience prove,
The utmoſt Ills that wait on hapleſs Love.

Say, Lovely Mourner, what avails Thee now
The laughing Bloom that wanton'd on thy Brow,
Thy Cheek, whoſe Crimſon ſham'd the bluſhing Roſe,
Thy Boſom fairer than deſcending Snows,
That thy ſmall Waiſt in juſt Proportion ſhone,
That all thy Sexes' Charms were join'd in one?
Ah! What avails thy Elegance of Thought,
Thy fruitful Mind, with early Counſel fraught,
Thy piercing Judgment, ever ſound and clear,
Thy more than Female's Heart, untaught to Fear,
Thy Wit, ſtill ſtudious, not in vain, to pleaſe;
Oft, inly ſighing, wilt thou wiſh them leſs?
For every Charm a Pang thou ſhalt receive,
And grief increas'd be all the Boon they give.

Canſt thou, tender of Heart, whoſe ſpotleſs Name,
Defied the keeneſt Shafts of babbling Fame;

Endure

Endure the bitter Scoff, the pointed Wrong,
And loud Inſults of the opprobious Tongue?
Muſt that fair Pile that kiſs'd its kindred Sky,
And tower'd beyond the wond'ring Gazer's Eye,
Sink, overwhelm'd, to Duſt? In one ſhort Hour
The triumph of the abandon'd Scorner's power!
Should thy Corporeal Part, that beauteous Frame,
Shrivel beneath the Fever's ſcorching flame?
Still might the vital Streams their courſe renew,
And thy pale Lip glow freſh with purpled Hue.
But when from withering Fame the Bloom is fled,
Ne'er can the ſickly Flower revive its faded Head,

Can that ſoft Boſom, which ſo oft has roſe
At viſionary Tales of painted Woes;
Thoſe Eyes that never view'd the Sufferer's Care,
But mixt with them that wept a pitying Tear,
When Fancy paints the real Scene, ſuſtain
Thy Parents ſmit with agonizing Pain:
Thy Siſters, Brother, Friends, whoſe joyous Smiles
Doubled thy Pleaſures, and deceiv'd thy Toils.
Whoſe honied Words with healing Counſel join'd,
Oft ſmother'd the Tumult of thy ruffled Mind,
In Bitterneſs of Anguiſh canſt thou ſee
Afflicted, Comfortleſs,—and all for Thee!
How will that Breaſt with eager Pantings beat,
And heave and labour to diſcharge its weight;
How will thoſe Eyes from their full ſluices pour
Big drops, now firſt an unavailing Shower!
Till their exhauſted Springs at length deny
To lend the lamp of Life that ſmall ſupply;
Till of all Utterance barr'd the raging Smart,
Drink deep thy guſhing Blood, and tear thy aching Heart.

Who now, where E— — ſpreads his fruitful vale,
Shall bid new Glories o'er the Landſcape ſwell,

Still

Still ſteer my doubtful Eyes their ſteady way,
In ſportive Strife where numerous Beauties play;
Still guide my wand'ring Feet, joyous to rove
Thro' bliſsful Scenes, fit Seats of Peace and Love:
Where the gay Meadow glows with ſpotted Pride,
Where the fair Hill rears high his tufted Side,
Where, or the Sight in neighbouring Shades is loſt,
Or the extended Proſpect widens moſt.

O Vale, now the ſad ſeat of thoſe that mourn!
O Scene, for ever clos'd to Joy's return;
Now boaſt thy circling Hills, thy wide-ſpread Plain;
I ne'er muſt view thee more, or view with Pain.
May Night eternal, her dire Influence ſhed,
And pour her blackeſt Horrors on thy Head,
Contain, ye fleecy Clouds, your Liquid Store;
Ye Dews, refreſh the guilty Soil no more;
For there did Guardian Saints their Charge betray,
There was fair Honour vilely caſt away;
As though but common Glories e'er had grac'd
Her Form: as though high Heaven had ne'er impreſt,
Its Stamp peculiar on her favorite Breaſt.

Nor yet from my dim Eyes thy Form retires,
Fain would they mix with thine their ſoften'd Fires.
My bounding Heart with equal Pantings own
Thy Sway, and ſpring to ſeat thee on thy Throne;
Still ſhould its inmoſt Chambers open be,
Its inmoſt Chambers ne'er were hid from thee;
Still would my trembling Hand, ſhould Language fail,
Preſs thine, aſſiſtant to the tender Tale.

Ah no! No more on Horrel's airy Van
With thee muſt I admire the ſubject Plain;

Drink

Drink in the vernal Sweets that float around,
Or liften to the Soul-enchanting ſound,
While on the Sprig the Poets' tuneful Song,
Or Truths divine flow eaſy from thy Tongue.

Proud ſtill, once far above thy Fellows bleſt,
Whom Celia with her Preſence frequent grac'd,
Why ſhines thy Brow in Summer's gaudy Pride?
Why with enamell'd Verdure laughs thy Side?
While ſhe that lov'd thee, droops and pines away:
Expos'd to ſtormy Grief an helpleſs Prey!
Enjoy thy Crime, ungrateful, happy Hill;
How chang'd is Celia! Thou how beauteous ſtill!
Yet when on Time's ſlow Wings arrives the Day,
That ſinks that goodly Fabric in Decay,
Then once more ſhalt thou rear thy drooping Head,
Then ſhalt thou bloom in charms that never fade!
And when that long expected Hour I ſee,
That breaks my cumbrous Chains, and ſets me free;
Surely our diſembodied Souls ſhall join;
Surely my friendly Shade ſhall mix with thine!
To Earth-born Pain ſuperior, light ſhall riſe
Thro' the wide Waves of unoppoſing Skies;
Together view the ſhining Spheres that ſtray
In beauteous Order their appointed Way:
Together ſwift aſcend Heaven's high Abode,
Converſe with Angels, and Rejoice in GOD!

ADDRESS TO THE CALVINISTS.

GOD has, you ſay, a two-fold Will,
One to Preſerve, and one to Kill:
That in his Word to All reveal'd,
This from the Reprobate conceal'd:

That

That would have All the Fallen kind
Repentance and Salvation find;
To Hell's inevitable pains,
This the far greater part ordains;
Compell'd to Sin by his Decree,
And Damn'd from all Eternity.
His written Will to All displays
Offers of Life and pard'ning Grace:
His secret doth this Life deny
To most, yet asks, "Why will ye die?"
His *seeming* Will their good pretends,
His *real* their damnation sends;
Makes the devoted victims fit,
And thrusts them down into the pit.
'Tis thus, O God, they picture Thee,
Thy Justice and Sincerity;
Thy Truth which never can remove,
Thy bowels of unbounded Love:
Thy freedom of Redeeming Grace,
"With-held from almost all the Race,
"Made for Apollyon to devour,
"In honour of thy Sovereign Power!"
Ye weak, mistaken Worms, believe
Your God, who never can deceive;
Believe his word sincerely meant,
Whose Oath confirms his kind intent:
Believe his Tears: believe his Blood:
Both for a World of Sinners flow'd;
For those who nail'd Him to the Tree,
For those who forg'd *the dire Decree*,
For ev'ry Reprobate—and me!

THE Arminian Magazine,

For SEPTEMBER 1778.

An APPEAL to the GOSPEL for the true Doctrine of DIVINE PREDESTINATION, *concorded with the Orthodox Doctrine of GOD's* FREE-GRACE, *and MAN's* FREE WILL.

By *JOHN PLAIFERE*, B. D.

[*Continued from page* 347.]

THE *Converſion* of a Sinner, is the end which God ſeeketh in ſending his word, and in calling men; the effect of calling, when it ſpeedeth. It may briefly be defined, *the Obedience of him that is called*, for it is his part to hear and obey the call. And in it may be conſidered from what a ſinner is converted, and to what, that is, *from the power of Satan unto God.* By this, the whole man is changed; in his *underſtanding* he is turned from Darkneſs to Light; in his *Will*, from Idols of all ſorts to ſerve the living God: in his *whole life* from unrighteouſneſs to holineſs.

God's holy Spirit working upon the heart of a Sinner, is the prime, principal, efficient and powerful Cauſe of his Converſion, in the beginning, progreſs, and end of it: whence the prophet, *Turn us, and we ſhall be turned.* But the *word preached* is the ordinary, inſtrumental cauſe of it, though the ſame happy effect is often furthered by other things; ſuch as *croſſes and afflictions*, which humble the Soul of Man; God's bleſſings inviting him, the Prayers of others, and the good *Example* of ſuch as are already converted.

But the great queſtion is, what part the ſinner himſelf beareth in his own converſion, being a living and reaſonable ſubject: whether he be active or paſſive in it, whether he can further or hinder it; or whether it be poſſible for two, whom we ſuppoſe equally called, one to be converted, and not the other? If ſo, then whence this difference ſhall ariſe, whether from God, or from man?

The determination of theſe queſtions cannot be clear, until we have declared what is to be holden according to the Scriptures, touching *God's Free-Grace* and *Man's Free-Will*; which we will endeavour to bring to light, after ſo vehement conflicts of the Learned in all ages, which have raiſed clouds of obſcurity, to the loſs of Truth amongſt the ſtrivers for it.

Of *Grace* and *Free-Will*, I will ſpeak firſt ſeverally, then jointly: that ſo we may return to the point of our *Converſion*, to behold, what is the part of God therein, and what of Man.

By Grace may be underſtood all that proceedeth from God out of free Favour to an unworthy Sinner, tending to his Salvation: particularly, the internal Illuminations, Teachings, Motions, Inſpirations, Operations and Gifts of the Holy Ghoſt, merited by Chriſt, to be given to the ſinful Sons of *Adam*, in their fit time and order, to raiſe them fallen, and to ſave them loſt: whence I ſhall call it, with St. *Auguſtine*, the *Grace of Chriſt*. There is in Man no merit of *Grace*, for then Grace would be no Grace; there is only an occaſion, namely, the miſery of Man. But if any thing be named *Grace*, and tend

not

not to Man's Salvation, or be not in some degree fit, sufficient, and available to further this work, it is not to be esteemed worthy of the Noble and Blessed Name, *Grace*.

The most ancient distinction of *Grace*, is that which we have in the *tenth Article* of our Church, and in divers *Collects* of the *Book of Common Prayer*, viz. into *Preventing* or *Exciting* Grace; and *Following* or *Helping* Grace: the former of these is represented in Scripture, as *Standing without, Calling, Knocking*; the latter, as *entered in, inhabiting, as in a temple or house*. God worketh *in us* to think that which is good, *with us* to will it, and *by us* to perform it.

The distinction of Grace into *sufficient* and *effectual* is a frivolous distinction: for *first*, how can that be *Grace*, or sufficient, that never, as such, produceth any effect, but must have something more put to it to bring forth an effect, and then it loseth the name of *sufficient*, and winneth the title of *effectual? Secondly*, what effect flows, except it be in miracles, from one sole cause which is certain and infallible, and despising all other causes, claimeth to itself the title of *effectual?* All *Grace* is in itself sufficient and efficient, no less, no more; if there be a deficiency in the effect, it proceedeth from a defect in some other cause, or some other thing, than the defect of *Grace*.

The *Power* of *Grace*, is like God's own, a glorious Power; such as wrought in Christ, when God raised him from the dead, whence our Conversion is called *a new Birth, a new Creation, the first Resurrection*. For

1. The Power to will that which is Good, is Created in us again, as it was at the first.

2. When this Power is in us by that Gift, or Creation, it is not exerted by ourselves alone using that Power, but by the continued help and co-operation of the Divine energy; according to that of *Bernard, We have no endeavours to Good, unless they are stirred up in us; and they are fruitless, if not farther assisted*.

3. Be

3. Be we never ſo willing, the Habits of Faith or Love are no more in our Power, than it is in the power of a blind man to give himſelf ſight, though he be moſt willing to ſee; no more than it is in him that hath *preſent within himſelf to will, but to do* that which the law commandeth, *he findeth not*, except the Spirit help him. So that after we are willing and ready to receive, the mighty Power of God worketh and giveth that which we deſire: for our Prayers imply three things; *firſt*, that we want ſomething, and feel our want: *ſecondly*, that we cannot help ourſelves to ſupply our want, and therefore go to another: *thirdly*, that he alone, to whom we go as ſuppliants, is able and ready to help us, and therefore we go to him. This is that which St. *Paul* teacheth, exhorting them that *received* and *obeyed* the Goſpel, to *work out their ſalvation*; having received the power to work: but becauſe they might fear their own weakneſs, even in uſing that Power in this working out their Salvation, he encourages them, that they ſhall not work alone, for a ſtronger than they ſhall join with them, even God, who it is that worketh in them both *to will and to do*. Where we have full proof for the Power of the *helpful Grace* of God, but for *diſcriminating Grace* not a tittle.

4. The manifeſt weakneſs of many in Temptations and Perſecutions, teſtifieth, that they who in thoſe are more than *conquerors* over *Satan*, the Fleſh and the World, are defended by the mighty Power of God, when they cry unto him.

Againſt whom then do theſe accuſations lie? To ſay, that the Will of Man reſiſteth the Power of God, as if it were ſtronger than it: that Man doth more to the work of his Faith than the Grace of God: that God doth no more in us for good, than *Satan* doth for evil, *viz.* incline, perſuade, ſolicit, &c. I am no way guilty of theſe crimes. If God's power be reſiſted or fruſtrated, it yieldeth not out of weakneſs, but out of will, God not pleaſing to put forth his Power, where he is reſiſted or neglected. The beſt that we do in the bringing forth any Good, is to yield, and to permit God to work upon us, to follow

low him leading or drawing of us, to accept of that he giveth us, to fence that which he ſoweth or planteth in us, not to mar that which he maketh, not to harden the heart when his voice is to be heard: in ſum, to be paſſively obedient, more than actively. For this is that only, which the Power of Grace will not extend itſelf to, to neceſſitate, and to hold us up o an undeclinable obedience; the reaſon is, becauſe that Power of God which buildeth up Supernatural things, doth not deſtroy Natural: but the Poſſibility in the will to decline to evil, and the liberty to diſobey, is not evil, but natural, being found in *Adam* before his Fall; and as it was not impeached then by the ſupernatural Grace which *Adam* had, no more is it now in us, by the Grace of God that worketh in us.

1. That as Chriſt took the nature of Mankind, and not of angels, ſo by his Death he paid the price of redemption for the Sins of the whole World; this agrees with our Catechiſm, *I believe in God the Father, who hath made me and all the world: and in God the Son, who hath redeemed me and all Mankind; and in God the Holy Ghoſt, who ſanctifieth me and all the elect people of God:* where we may obſerve the great accuracy in the expreſſion: *Creation* is ſaid to be common to all the World, *Redemption* to all Mankind, *Sanctification* to all the Elect.

2. That the promiſe of the Goſpel is univerſal to all who are within the hearing of it, and that it might be truly and ſeriouſly proffered to any man alive whatſoever: this agreeth with the latter part of our ſeventeenth Article, *That we muſt receive God's promiſes in ſuch wiſe as they be generally ſet forth to us in the holy Scripture.*

3. That with the Promiſe and Word of the Goſpel there goeth ordinarily ſuch Grace of the holy Spirit as is ſufficient to all under the Goſpel, to work in them to believe and obey it; and that all do not obey, proceedeth not from the want of Grace on God's part, but from Men's being wanting to the Grace of God, to whom it is *in vain*, as is evident from numerous paſſages of the New Teſtament.

This

This may be illuſtrated by what St. *Chryſoſtom* ſaith on thoſe words of St. *Paul, who loved me, and gave himſelf for me:* "He declareth this to be meet, that every one of us ſhould no "leſs give thanks to Chriſt, than if he had come into the "World only for his ſake; for neither would Chriſt have re- "fuſed to exhibit, even for one, ſo great a diſpenſation; he ſo "loveth every particular Man, even with the ſame affection "wherewith he loveth the whole world. That ſacrifice was "offered for our whole Nature, and it was ſufficient to ſave all; "but to them only it will be profitable who have believed." And with that of St. *Auguſtine*, "As to the greatneſs and vir- "tue of the Price, Chriſt's blood is the Redemption of the "whole World; but ſuch as paſs away this preſent Life with- "out Faith in Chriſt, and the Sacrament of the new Birth, are "aliens to that Redemption. Therefore although by that one "Nature of all, which for the ſake of all was truly taken by our "Lord, all are rightly ſaid to be Redeemed; all notwithſtand- "ing are not freed from Captivity. That cup of immortality "which was prepared with reſpect to God's gracious aſſiſtance, "hath enough in it to profit all, but if it be not drunk off, it is "nothing beneficial." And no leſs to our purpoſe is that of our Church's ſecond *Homily*, on the *Death* and *Paſſion* of our Saviour Chriſt, "Concerning the great Mercy and Goodneſs, "of our Saviour Chriſt, in ſuffering Death *univerſally for* "*all Men*, &c." And again, "But to whom did God give his "Son? He gave him to *the whole World*, namely to *Adam*, "and all that ſhould come of him." And afterwards, "It remain- "eth that I ſhew you how to apply Chriſt's death to our com- "fort, as a medicine to our wounds, ſo that it may work the "ſame Effect in us, wherefore it was given, namely the Health "and Salvation of our Souls. For as it profiteth a Man nothing "to have ſalve, unleſs it be well applied to the part infected; ſo "the death of Chriſt ſhall ſtand us in no ſtead, unleſs *we apply* "*it to ourſelves* in ſuch ſort as God hath appointed.

CHAP.

CHAP VI.

Of FREE-WILL.

THIS title now-a-days is in great Diſgrace: being rendered odious by Men whoſe paſſionate Zeal we could wiſh would confine itſelf at leaſt to decency of expreſſion. For there hath been a time, when the Church of Chriſt ſtrove as earneſtly in the defence of Free-will, as the handmaid of Grace, againſt the *Manichees* and other Heretics, as any do now againſt it: which, when learned Men find in *Irenæus*, *Origen*, *Chryſoſtom*, and other great Fathers, I can but wonder they ſhould be ſo full of their laviſh terms. As alſo I marvel they ſhould be ſo mindful of the one part of a wiſe ſaying; *If God giveth no Grace, how ſhall he ſave the World?* And ſo forgetful of the other; *If man hath no Freedom of will, how ſhall God judge the World?* when they find both in the ſame * Authors. But be it as it will; if the thing be of God, I will not fear the envy of the name; and my defence thereof ſhall be with ſuch caution, as by God's help I will not offend againſt his Grace.

Free-will *is a natural Power in a reaſonable Creature, whereby it can will or nill this or that*, chuſe it, or refuſe it, be it Good, be it Evil.

Free-will to Good was put into the firſt Man by God at his Creation, a faculty of his reaſonable Soul, and was corroborated and guarded by ſupernatural Grace, given by God to make him will more chearfully, and conſtantly, the higheſt kind of Good. But by the fall of *Adam* this ſupernatural Grace, fortifying the will to Good, was utterly loſt, and the very freedom to any Good of the ſuperior kind, that is, any thing Spiritual. Some freedom to natural, and moral good Acts is remaining, and to the outward good acts of Religion, as to go to Church, to hear, to attend, to conſider, to compare the things delivered by the Preacher of God's word, as a man can do the rules or definitions of

* Auguſtine Ep. 46, and Jerom.

of any Art or Science. If then we ſeek for a *Freedom of Will* to Spiritual and ſupernatural Good in the nature of Man now fallen, we ſhall not find it there, unleſs we find it reſtored and renewed by the Grace of Chriſt, that goeth with the Goſpel.

The Grace which reſtoreth this *Freedom to the Will*, cometh with the Goſpel, which preventeth Man's Will, and prepareth it by infuſing into it the Power to Will the ſpiritual Good things required by the Goſpel, in that order and proceſs which was declared before in the Doctrine of *calling*. Depreſs the Nature of Man as much as you will, call his Will *enſlaved*, or what you liſt; it will thence be the more evident that I magnify the Grace of God, which is proportioned and fitted in Goodneſs and Power to quicken the Dead, to ſtrengthen the Impotent, to looſen the captive *Will* of Man. This being the very Grace of the Goſpel, that it maketh the Commandments of it poſſible to be obeyed by Man fallen, which the Law doth not; ſo that no Man, under the Goſpel, can be excuſed in his Diſobedience to it, from his want of Power, to repent or believe.

Freedom of Will I contend for, but it is on the left ſide, as I may call it, it is to will Evil; that is, notwithſtanding the Grace of God, whereby I may will Good, I may decline to Evil, and leave the Good. This was in *Adam* before his Fall, a ſingle, innocent poſſibility to decline to evil: nor ſhould it ſeem ſtrange that a Creature ſhould be mutable, or that it ſhould be proper to God to be unchangeably Good, or that the very ſupernatural Grace that *Adam* had for his corroboration to Good, did not render his Will immoveable to Evil. This natural Freedom to Evil is called *reſiſtentia connata*, which Dr. *Ward* confeſſeth is not taken away by Grace, nor perhaps is it deſireable that it ſhould be, ſince it is the root of the praiſe of human righteouſneſs; for he is to be commended that could tranſgreſs and would not, not he that was Good and could be no other. Nor ought the Example of the unalterably holy

and righteous God to be objected againſt this, ſince he is above and out of all Predicaments wherein we are.

This natural *Freedom to Evil* remaineth in Man fallen, and there is now come to it over and above, *Reſiſtentia adnata*, a precipate proneneſs unto Evil, out of our Thraldom to the Dominion and Tyranny of *Satan*.

Theſe two muſt carefully be ſevered; for when I uſe theſe Terms, *the Freedom to Sin*, preſently ſomebody takes me down, urging that the *Freedom* to Sin is the *bondage* of the Will, not obſerving that the *Freedom* to Sin is natural and before the fall; the *Bondage* to Sin ſince the Fall; and theſe two differ as much as a live mortal Man, and a dead Man. *The Freedom to Evil* is not Evil, but the Practice of that Freedom, and the proneneſs to Evil which is now in us, is Evil. That natural Freedom to Evil, Grace attempteth not in this Life to take away, but to keep it from coming into practice. That proneneſs to Evil, Grace taketh away, yet without impeaching the natural Freedom to Evil.

[*To be continued.*]

God's Love to Mankind. Manifeſted by diſproving the Abſolute Decree for their Damnation.

[CONTINUED *from* p. 355.]

THE Reaſons that have convinced me of the untruth of abſolute Reprobation, now follow. And firſt of thoſe that fight againſt the upper Way.

They are drawn from the great Evils that iſſue from it, which may be referred to two main Heads.

1. The Diſhonour of God.
2. The Overthrow of Religion and Government.

It *diſhonoureth* God: for it chargeth him deeply with two things, no ways agreeable to his Nature.

1. Men's eternal Torments in Hell.
2. Their Sins on Earth.

First, It chargeth him with Men's *eternal Torments* in Hell, and maketh him to be the prime and invincible Cauſe of the Damnation of millions of miſerable Souls: the *prime* Cauſe, becauſe it reporteth him to have appointed them to Deſtruction, of his own voluntary diſpoſition, antecedent to all Deſerts in them; and the *invincible* Cauſe, becauſe it maketh the Damnation of Reprobates to be unavoidable, through God's abſolute and uncontrollable Decree; ſo that they can no more eſcape it, than poor *Aſtyanax* could avoid the breaking of his Neck, when the Grecians tumbled him down from the Tower of *Troy*.

Now this is a heavy Charge, contrary to Scripture, God's Nature, and ſound Reaſon.

1. To *Scripture*, which makes Man the principal, nay, the only Cauſe of his own Ruin. *Thy deſtruction is of thyſelf, O Iſrael; but in me is thy help.* Hoſea xiii. 9. *As I live, ſaith the Lord, I will not the death of the wicked,* &c. *Turn ye, turn ye, why will ye die?* Ezek. xxxiii. 11. *He doth not afflict willingly, nor grieve the children of men.* Lam. iii. 33.

2. It is contrary to God's *Nature*, who declares himſelf *a God merciful, gracious, long-ſuffering, abundant in goodneſs,* Exod. xxxiv. 6. And he is acknowledged to be ſo by *David: Thou, Lord, art good and merciful, and of great kindneſs to them that call upon thee,* Pſalm lxxxvi. 5.

3. It is contrary alſo to *ſound Reaſon*, which cannot but charge ſuch a Decree with extreme Cruelty, and conſequently remove it from the Father of Mercies.

We cannot in Reaſon think, that any Man in the World can ſo far put off Humanity, as to reſolve with himſelf to marry and beget Children, that after they are born, and have lived a while with him, he may hang them up by the tongues, tear their fleſh with ſcourges, and pull it from their bones

with

with burning pincers; that, by thus tortering them, he may ſhew his Authority over them. Much leſs can we believe, without violence to Reaſon, that the God of Mercy can, out of his abſolute Pleaſure, ordain infinite Multitudes of his Children, made after his own Image, to everlaſting Fire; and create them one after another, that, after the end of a ſhort Life here, he might torment them without end, to ſhew his Sovereignty over them.

But God (ſome ſay) is ſovereign Lord of all Creatures: they are truly and properly his own. Cannot he therefore diſpoſe of them as he pleaſeth, and do with his own what he will?

The queſtion is not what an Almighty Sovereign Power *can* do, but what a Power that is juſt and good *may* do. By his abſolute and naked Power, he can caſt away the whole maſs of Mankind; it is not repugnant to Sovereignty: but by that actual Power of his, which is always clothed with Goodneſs and Juſtice, he cannot.

For it is not compatible with theſe Properties in God, to appoint men to Hell of his mere will and pleaſure, no fault at all of theirs pre-exiſting.

1. It is not compatible with *Juſtice*, which is a conſtant will of rendering to every one his due; Vengeance to whom Vengeance is due, namely, to the obſtinate and impenitent. "God is good," ſays St. *Auſtin*, "and God is juſt: he may "without any Deſert free men from Puniſhment, becauſe he is "good; but he cannot, without evil Deſervings, condemn any "man, becauſe he is juſt." In another place alſo he ſaith, "If "God damn any man that by ſin deſerveth it not, he is not "free from Injuſtice."

2. Nor is it compatible with *Goodneſs*, which is an inclination of communicating that good, which is in himſelf, to his creatures, as far as he can without wronging his *Juſtice*. And therefore if God be *good* to all, it cannot be that he ſhould, without any motive in the creature, provide for it from everlaſting the greateſt of all Miſeries.

Therefore

Therefore I doubt not but I may ſafely ſay, that the unavoidable Damnation of ſo many millions cannot be abſolutely intended by God, without the greateſt Injuſtice and Cruelty, which may in no wiſe be imputed to God. *Plutarch*, ſpeaking of the Pagans, who, to pacify their gods, ſacrificed to them men and women, ſaith, "It had been much better to deny "the Being of a God, than to think he delighteth in the "Blood of men. How much rather may we ſay, It were "better to be an Atheiſt and deny God, than to believe or "report him to be a Devourer of the Souls of men?" I will ſhut up my firſt Reaſon with the words of *Proſper*: "God is "the Creator indeed of all men, but yet of no man for this "end, that he might be damned: the reaſon why we are "created is one, and why we are damned another."

Secondly, This Opinion makes God the Author, not of the firſt ſin only that entered by *Adam*, but of all other ſins that have been, are, or ſhall be committed to the world's end. No Murders, Robberies, Rapes, Adulteries, Inſurrections, Treaſons, Blaſphemies, Hereſies, Perſecutions, or any other Abominations whatſoever, fall out at any time, or in any place, but they are the neceſſary productions of God's almighty Decree. The Scriptures, I am ſure, teach us another leſſon. *Thou art not a God*, ſaith *David*, *that hath pleaſure in wickedneſs*. Pſalm v. 4. And ſo the Son of *Sirac*: *Say not thou, It is through the Lord, that I fell away; for thou oughteſt not to do the things that he hateth. Say not thou, that he hath cauſed me to err; for he hath no need of the ſinful man*. Eccleſ. xv. 12.

Pious Antiquity hath conſtantly ſaid the ſame, and proved it by ſundry Reaſons, ſome of which follow. If God be the Author of ſin, then,

1. He is worſe than the Devil, becauſe the Devil doth only tempt and perſuade to ſin, and his action may be reſiſted: but God doth will and procure it by a *powerful* and *effectual* Decree,

cree, which cannot be reſiſted. This is *Proſper*'s argument, who to ſome, objecting that by St. *Auſtin*'s doctrine, when "fathers defile their own daughters, ſervants murder their "maſters, and men commit any horrible villanies; it cometh "to paſs, becauſe God hath ſo decreed;" anſwereth, that "if "this were laid to the Devil's charge, he might clear himſelf "of the imputation; becauſe though he be delighted with "men's ſins, yet he doth not, he cannot compel them to ſin. "What a madneſs therefore is it to impute that to God, which "cannot be juſtly fathered upon the Devil!"

2. He cannot be a *Puniſher* of ſin; for none can juſtly puniſh thoſe offences of which they are the Authors. This is *Proſper*'s argument too: "It is againſt Reaſon to ſay, that he, "who is the Damner of the Devil, would have any man to "be the Devil's ſervant." This reaſon *Fulgentius* uſeth likewiſe: "God is the Avenger of that which he is not the Author "of." *Tertullian* alſo before them hath ſaid, "He is not to "be accounted the Author of ſin, who is the Forbidder, yea, "and the Condemner of it."

3. He cannot be God, becauſe he ſhould not be juſt, nor holy, nor the Judge of the world; all Properties eſſential to God. And this is St. *Baſil*'s reaſon, who hath written a whole Homily againſt this wicked aſſertion. "It is all one," ſaith he, "to ſay that God is the Author of ſin, and to ſay he is "not God."

I conclude, that the Opinion, which chargeth the holy God with the ſins of men, is neither good nor true.

Indeed the Writers that have defended it (*Piſcator* and a few more of the blunter ſort excepted) have never ſaid directly that God is the Cauſe of ſin; yet have they delivered thoſe things, from which it follows by neceſſary conſequence: for they ſay,

1. That as the decree of Reprobation is abſolute, ſo it is *inevitable:* thoſe poor ſouls which lie under it muſt of Neceſ-

ſity

ſity be damned. " It is," ſaith *Marlorat*, " a firm and ſtable " truth, that the man whom God in his eternal counſel hath " rejected, though he do all the good works of the Saints, " cannot poſſibly be ſaved."

2. That without ſin this decree of Reprobation cannot be juſtly executed. " God," ſaith *Piſcator*, " did create men for " this very purpoſe, that they might fall; for otherwiſe he " could not have attained his principal ends." He meaneth, the manifeſtation of his Juſtice in the Damnation of Reprobates, and of his Mercy in the Salvation of the Elect. *Maccovius* ſaith the ſame: " If ſin had not been, the manifeſtation " of Juſtice and Mercy (the damnation of Reprobates) had " never been."

3. That therefore God decreed, that Reprobates ſhould unavoidably ſin, and ſin unto Death, that his eternal Ordinance might be executed, and they damned. " We grant," ſaith *Zanchius*, " that reprobates are held ſo faſt under God's al- " mighty Decree, that they cannot but ſin and periſh." A little after he ſaith, " We doubt not, that there lieth upon " reprobates, by the power of their unchangeable Reprobation, " a Neceſſity of ſinning, yea, of ſinning unto Death, and " conſequently of periſhing everlaſtingly."

Calvin alſo ſaith, that " reprobates are raiſed up by the un- " ſearchable judgment of God, to illuſtrate his Glory by their " Damnation." I will end this with that of *Piſcator*: " Re- " probates are preciſely appointed to this double evil, to be " puniſhed everlaſtingly, and to ſin; and therefore to ſin, " that they might be juſtly puniſhed."

4. That as he hath immutably decreed, reprobates ſhall live and die in ſin; ſo he procures their ſins by his almighty hand, partly by withdrawing from them Grace neceſſary for the avoiding it, and partly by moving and inclining them by his irreſiſtible workings on their hearts, to ſinful actions. *Calvin* ſaith, that " Devils and reprobate Men are not only held faſt

" faſt in God's fetters, ſo as they cannot do what they would, " but are alſo urged and forced by God's bridle [ad obſequia " præſtanda] to do as he would have them." And in the next chapter theſe are his words: " Men have nothing in agi- " tation, they bring nothing into action, but what God by his " ſecret direction hath ordered." In thoſe two chapters, that which he mainly aims at is, to ſhew that God doth not only behave himſelf privatively in procuring the ſins of men, but doth alſo put forth powerful and poſitive acts in the bringing of them to paſs. And in his ſecond Book, after he had ſaid, that God may be ſaid to harden men by forſaking them, he putteth in another way, by which God hardeneth men, and that (he ſaith) cometh a great deal nearer to the propriety of the Scripture phraſes; namely, by ſtirring up their Wills. God doth not only harden men by leaving them to themſelves, but " by appointing their counſels, ordering their deliberations, " ſtirring up their wills, confirming their purpoſes and endea- " vours, by the Miniſter of his anger, Satan."

The ſum of all is; God, who from all Eternity appointed many men to endleſs and unavoidable Torments, decreed for the bringing about of their Ruin, that they ſhould without remedy live and die in a ſtate of ſin: and what he thus decreed from everlaſting, he doth moſt powerfully effect in time, ſo governing, over-ruling, and working upon the Wills of reprobates, that they have no Liberty or Ability at all of avoiding their ſins, but muſt of Neceſſity commit them.

Thus they make God the Author of ſin, as will appear yet plainer by theſe following conſiderations.

1. It is ordinary to impute ſin to thoſe, who have not ſo great an hand in it, as hath the Almighty by this Opinion. For,

(1.) The Devil is called a *father of lyes*, John viii. 44. and by the like reaſon, of all other ſins; and therefore *he that committeth ſin*, is ſaid to be *of the Devil*, and to be a child of the Devil,

Devil, 1 John iii. 8, 10. And ſin is called *a work of the Devil, which the Son of God appeared to deſtroy*, ver. 8. And why is the Devil ſo called, but becauſe he doth allure men by inward ſuggeſtions, and outward temptations? This is all he doth or can do. But God doth much more, if he neceſſitate, and by his decree firſt, and next by his powerful working in the ſouls of men, determine their wills irreſiſtibly. For to *determine* is infinitely more, than barely to *perſuade*; for as much as ſin muſt needs follow the Determination, but not the Perſuaſion of the will. God is therefore a truer Cauſe of ſin, by this Doctrine, than the Devil.

(2.) Wicked men are eſteemed Authors of their own offences, becauſe they purpoſe, chooſe, and commit them, and are immediate agents therein.

But God (by this Opinion) doth more; for he over-ruleth the Purpoſes of men, and by an uncontrollable motion, proceeding from an immutable Decree, carrieth all their deliberations, reſolutions, and actions, preciſely that very way, ſo that they cannot chuſe but do as they do, whatſoever they may think to the contrary. They have indeed a power in itſelf free to chuſe what they refuſe, or to refuſe what they chuſe; to determine themſelves this way or that way, as liketh them beſt: but they have not a *free uſe* of this their Power. God doth determine their Will before it hath determined itſelf, and maketh them do thoſe actions only, which his omnipotent Will hath determined, and not which their Wills have preſcribed. More properly therefore may God be called the Author of thoſe offences.

(3.) Wicked Counſellors, and they who allure and adviſe men to ſin, are accounted of God and men to be the Cauſes of thoſe ſins, to which they are the perſuaders; and are puniſhed for thoſe miſ-deeds, which others through their inſtigations have committed. So *Jezebel* was reputed the murderer of *Naboth*, becauſe ſhe counſelled and contrived the doing of it.

But

But what is counſelling to forcing? Evil Counſels may be refuſed, but an Almighty Power cannot be reſiſted. God therefore, that uſeth this (according to their Doctrine) in the production of ſins, is much more an Author of them, than he that only uſeth the other.

2. If we could find a King, that ſo carried himſelf in procuring the ruin of any ſubject, as (by this Opinion) God doth in effecting the damnation of reprobates, we would all charge him with the ruin of thoſe his Subjects. "Who would not "abhor," ſaith *Moulin*, "a King ſpeaking thus: I will have "this man hanged; and that I may hang him juſtly, I will "have him murder or ſteal? This King (ſaith he) would not "only make an innocent man miſerable, but wicked too; and "would puniſh him for that offence, of which himſelf is the "Cauſe." So *Tiberius*, having a purpoſe to put certain Virgins to death, becauſe it was not lawful among the Romans to ſtrangle Virgins, cauſed them all to be deflowered by the hangman, that ſo they might be ſtrangled. Who will not ſay, that *Tiberius* was the principal Author of the deflowering of thoſe Maids? In like manner (ſay theſe) God hath a purpoſe of putting millions of men to the ſecond Death; but becauſe it is not lawful for him, by reaſon of his Juſtice, to put innocent men to death, he hath decreed, that the Devil ſhall deflower them, that afterwards he may damn them. It followeth therefore, that God is the main Cauſe of thoſe their ſins.

3. That God is the Author of men's Salvation and Converſion, all ſides grant: and yet he doth no more in the procuring of them, than theſe men report him to do in the Reprobates' impenitency and damnation. The ſalvation and converſion of the elect (ſay they) he hath *abſolutely* and *antecedently*, without the fore-ſight of any deſervings of theirs, reſolved upon, and by irreſiſtible means in their ſeveral generations, draweth them to believe, repent, and endure to the end, that ſo they might be ſaved, and his abſolute Decree accompliſhed. On the other

ſide, the damnation, the ſins, and the final impenitency of Reprobates, he hath of his will and pleaſure *peremptorily* decreed: this his Decree he executeth, drawing them on by his unconquerable Power from ſin to ſin, till they have made up their meaſure, and in the end ſuffer that eternal Vengeance, which he had provided for them. What difference is here in the courſe, which God taketh for the converſion and ſalvation of the Elect, and the obduration and damnation of Reprobates? And therefore what hindereth, but that God may as truly be ſtiled the Author of the Sins of the one, as of the Converſion of the other?

And thus it appears, that by abſolute Reprobation God is made to be the true Cauſe of men's Sins.

[*To be continued.*]

BISHOP PATRICK'S *Picture of an Antinomian.*

WE meet with a Faith in the World, more gallant, fine and delicate, than the plain and homely belief deſcribed in the bible. A *modiſh and courtly Faith* it is, which ſits ſtill, and yet ſets you in the lap of Chriſt. It paſſes under ſo many names, that I cannot ſtand to number them all. It is called a *caſting of ourſelves upon Chriſt*, a *relying on his merits*, a *ſhrouding ourſelves under the robes of his righteouſneſs*: and though ſometimes it is called a *going to him for ſalvation*; there is this myſtery in the buſineſs, that you may go, and not go; you may go, and yet ſtand ſtill; you may caſt yourſelf upon him, and not come to him; or if you take one little ſtep, and be at the pains to come to him, the work is done, and you need not follow him. It is indeed, a *reſting*, not a *travelling* grace. And ſuch a grand ſecret there is in it, that a man may reſt before he ſtir a foot; he may lean on Chriſt, and approach

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no nearer him than he was before; he may lay hold on him, and yet remain at the greateſt diſtance from him. It will carry you to the end of your way, before you are at the beginning; the very firſt ſtep of it, is to ſtay yourſelf: the beginning of its motion, is to be at reſt. Do you not ſee a ſtrange inchantment in it already? Is it not a magical operation, much beholden to ſtrength of fancy, and the witch-craft of imagination? For my part, I ſhould take myſelf to be in a bad condition, if I dealt in ſuch dangerous charms. I would grant my enemies had cauſe to exclaim, if I ſtood charged with ſuch incantations. There is no juggling ſo artificial, whereby I could hope to hide the deceit, if I abuſed the world with theſe impoſtures. My own conſcience, I mean, would indict me, and pronounce my condemnation, though I think, if the greateſt part of the men among us, were to be judges, I need not fear their ſentence againſt me. For the charm, I obſerve, is ſo powerful, and the faſcination of ſuch pleaſure, that the numbers are not to be told which are bewitched with it. The multitude goes in crowds in this wide road: the voice of the people cries up this as the only way to Heaven. All the lewd men in the world are contented well to take this journey, which may be finiſhed at one ſtep, and to run this race, which may be accompliſhed in a breath, and for which the laſt breath in their body may ſerve as well as any elſe. There is no man but may thus lay hold of Chriſt, and having heard that this is faith, do what you can, it is not poſſible to beat off his hands. There is not a ſoul ſo wicked but may apply to itſelf his righteouſneſs, and fancy all its ſins to be covered therewith. It is the ſweeteſt thing in the world to caſt themſelves into his arms, and expect not to go, but to be carried to Heaven. They reſt on him, and him only for ſalvation. They reſt on him ſo entirely for it, that they are loth to ſtir a foot to contribute any thing toward it. They would have him take all the honour of the buſineſs to himſelf, and are deſirous to do not ſo much as one good action, but leave him to do all,

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and impute his doings to them. Thus they imagine themſelves to be the only advancers of *Free Grace:* and they think there are none but they that ſet the crown upon Chriſt's head. Such an admirable ſubtilty there is in this faith, that they can ſerve their own intereſt by it, and yet ſeem all the while to be the beſt ſervants of Chriſt. They can fulfil their own deſires, and yet ſound aloud his glory. They can invade his rights as much as they liſt; and yet are the only perſons that make it their care he ſhould not be wronged!

Nay, it makes men think that God is beholden to them, for being ſo cautious as to give him nothing. He would not be ſo much obliged, if they ſhould endeavour to become better. The only qualification that they know of for his favours, is not to be qualified at all to receive them. He owes, it ſeems, much of glory to their want of virtue. If they ſhould give him more than they do, he would have leſs. To bring any thing to him, would be to rob him, and take away from him. His grace would loſe its name, if they ſhould ſtudy to attain it. They would detract very much from it, if they ſhould provide for any thing but only to receive it. It would not be ſo rich, if they were not poor, and beggarly in all good works. His honour relies very much upon their worthineſs, and his glory is ſupported by their impotence. To be much in debt to him, is the beſt payment that can be made him. To win his love, it is beſt to be men of no deſert. And to be out of all danger of truſting to their own righteouſneſs, they judge it the ſureſt courſe to have none at all.

Theſe are the men who make the grace of God ſo *free*, that he leaves nothing for himſelf. The riches of it is ſo abundant towards them, that he gives away all his own right. He makes ſuch liberal grants to theſe favourites, that there remains nothing as a duty to him. He takes ſuch a great care of their pleaſure, that he forgets his own; and loves to let them have their will ſo much, that he ſuffers his own to be croſſed for their ſake. It is not he, it ſhould ſeem, but they that rule the

world. His will bends to their desires; and since they have no mind to be good, they have invented a way that he may love them, though they continue bad. He sees them not in themselves, but in a disguise. They do not appear in their own colours, but in another's dress. He doth not behold them naked, but covered in the robes of Christ. And though they have a world of sins, yet they think they are all to be hid, while he looks upon their garments, and not upon them. And indeed so full is his grace, that he can have no title to their obedience, but only their own gratitude. He holds his kingdom and authority, only by their good will. If they do what he desires, it is their kindness, and more than they owe him. Since Christ's obedience is personally imputed to them, he cannot in justice require any at their hands. Since he hath performed the law in their stead, and made his righteousness theirs, he cannot expect that they should perform it too, nor exact any righteousness of *their own*, for this would be to demand the same debt twice; and to call for the payment of a bond, which hath been already satisfied. In fine, he can claim nothing as his due, but must be content with that which they will give him: and it is the safest way to give him little or nothing, lest they should at all abate of the freeness of what he is to give.

I hope your souls will never enter into this secret, nor follow the rabble in those groundless fancies. But you will rather put to your hands, to pull down that idol of faith, which hath been set up with so much devotion, and religiously worshiped among us: that dead image of faith, which so many have adored, trusted in, and perished. I mean the notion which hath been so zealously advanced, that believing is nothing else, but a *relying* on *Jesus*, for salvation; *a fiducial recumbency upon him*; *a casting ourselves wholly upon him and his merits*; *or an applying his righteousness to our souls*: and if you throw all those other phrases after him, which tell us that it is a *taking* of Christ, a *laying hold* of him, a *closing* with him,

or

or an *embracing* of him; you ſhall do the better, and more certainly ſecure yourſelf from being deceived.

For as to theſe latter expreſſions, is it not viſible at the firſt naming of them, that they are obſcure, doubtful, and metaphorical words? Is it not as hard to know what it is to *take* him, and to *cloſe* with him, as to underſtand what it is to *believe?*

Therefore let me beſeech you, as you love your ſoul, to be a follower of faithful *Abraham.* Remember that ſuch as he was, ſuch muſt you be, if you hope to inherit the Land of promiſe; and that in his example, you meet with nothing earlier than this, that by *Faith, when he was called to go out into a place which he ſhould afterwards receive for an inheritance, he obeyed, and went out, not knowing whither he went.* This was the firſt thing wherein his Faith employed itſelf, and the laſt was like unto it. For when he was tried by God, he offered up his only begotten Son, who was to be the heir of that inheritance which was promiſed to him. From this active Faith, no doubt, it is that he and all good Chriſtians are called *Faithful,* and not for a lazy recumbency on Chriſt for Salvation; or the ſtrongeſt application of his merits to their ſouls. If theſe were ſufficient to make a perſon of that denomination, then we need no better character of a *faithful ſervant* or *ſteward* (which the holy writings ſometimes mention) than ſuch an one as follows. He is a perſon that relies upon his Maſter's merit; and depends only on the worth and ſufficiency of his Lord. He truſts in his goodneſs for a pardon of all his faults, and hopes he will eſteem him a good ſervant, becauſe he is a good maſter. He leans upon his arm, and claſps faſt about him, and reſolves not to let him go till he hath paid him his wages. He embraces him kindly, and hopes he will account him righteous, becauſe he is ſo himſelf. And, in one word, he applies to himſelf all the good works that his maſter hath performed, and prays to be excuſed if he doth not his buſineſs, becauſe his lord can do it better. Would *you* be content to be thus ſerved? Do not imagine, then, that God will be ſerved after

after this faſhion; or that ſuch an ill-favoured notion as this, is the beſt that can be found, to compoſe the definition of a true believer. But firſt do all that you can, and then acknowledge yourſelf to be an unprofitable ſervant. Let it be your care to follow your work, and then rely only upon the goodneſs of our Lord to give you a reward. Be ſure that you be inwardly righteous, and then no doubt the righteouſneſs of Chriſt will procure acceptance, and bring you to that happineſs which you can no ways deſerve.

The LIFE and DEATH of BERNARD GILPIN.

[CONCLUDED *from* p. 374.]

OUR Saxon Anceſtors had a great Averſion to the tedious Forms of Law. They choſe rather to determine their diſputes in a more conciſe manner, pleading generally with their ſwords.

This cuſtom ſtill prevailed on the Borders. Theſe wild Northumbarians, indeed, went beyond their Anceſtors. They were not content with a duel: each contending party uſed to muſter what adherents he could, and commence a kind of petty war. So that a private grudge would often occaſion much blood-ſhed.

It happened that a quarrel of this kind was on foot, when Mr. *Gilpin* was at *Rothbury*, in thoſe parts. During the two or three firſt days of his preaching, the contending parties obſerved ſome decorum, and never appeared at church together. At length however they met. One party had been early at church, and juſt as Mr. *Gilpin* began his Sermon, the other entered. They ſtood not long ſilent. Inflamed at the ſight of each other, they began to claſh their weapons, for they were all armed with javelins and ſwords. When the tumult

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in ſome degree ceaſed, Mr. *Gilpin* proceeded; but again the combatants began to brandiſh their weapons, and draw towards each other. Mr. *Gilpin* ſtepped from the pulpit, went between them, and addreſſing the leaders, put an end to the quarrel for the preſent, but could not effect an entire reconciliation. They promiſed him, however, that, till the ſermon was over, they would make no more diſturbance. He then went again into the Pulpit, and ſpent the reſt of the time in endeavouring to make them aſhamed of what they had done. His diſcourſe affected them ſo much, that they promiſed to forbear all acts of hoſtility, while he continued in the country. And ſo much reſpected was he among them, that whoever was in fear of his enemy uſed to reſort where Mr. *Gilpin* was, eſteeming his preſence the beſt protection. The diſintereſted pains he took among theſe barbarous people, drew from them the ſincereſt gratitude, a virtue perhaps as frequently the growth of thoſe natural ſoils, as of the beſt cultivated.

How greatly his name was revered among them, one inſtance will ſhew.

By the careleſneſs of his ſervant, his horſes were one day ſtolen. The thief was rejoicing over his prize, when, by the report of the country, he found whoſe horſes he had taken, he inſtantly came trembling back, confeſſed the fact, returned the horſes, and declared he believed the Devil would have ſeized him directly, had he carried them off, knowing them to have been Mr. *Gilpin*'s. One day, as he was preparing for his journey into theſe parts, he received a meſſage from Dr. *Barns*, Biſhop of *Durham*, appointing him to preach a viſitation-ſermon the Sunday following. He acquainted the Biſhop with the neceſſity of keeping that appointment, begging his Lordſhip would at that time excuſe him. His ſervant informed him that the Biſhop had received his meſſage, but returned no anſwer. Concluding him therefore ſatisfied, he ſet out on his journey; but to his great ſurprize, when he came home, found himſelf ſuſpended; ſome perſons, through enmity to him, having

having put the Biſhop upon this haſty ſtep. A few days after, he received an order to meet the Biſhop at *Cheſter*, a town in the dioceſe of *Durham*. Here many of the clergy aſſembled, and Mr. *Gilpin* was ordered by the Biſhop to preach that day before them. He made his apology; he had come wholly unprepared—beſides he was ſuſpended, and thereby excluded from the pulpit. The Biſhop anſwered, he took off his ſuſpenſion. But Mr. *Gilpin* ſtill begged to be excuſed—he had brought no ſermon with him, and hoped none would be required from him. But the Biſhop would take no excuſe; telling him, that as he had been a preacher ſo long, he muſt be able to ſay enough to the purpoſe, without any previous meditation. Mr. *Gilpin* perſiſting in his refuſal, the Biſhop at length grew warm, and required him upon his canonical obedience, to go immediately into the pulpit. After a little delay, he went up; and though he obſerved ſeveral taking notice of what he ſaid, he proceeded without the leaſt heſitation. The eccleſiaſtical court of Durham was at this time very ſcandalouſly governed, being made indeed little better than an office for granting indulgences. The Biſhop was a well-meaning, weak man; irreſolute, and wholly in the hands of others. Every thing was managed by his relation the Chancellor, whoſe irregularities were moſt notorious.

The opportunity now offered him, Mr. *Gilpin* thought no unfavourable one to open the Biſhop's eyes. Accordingly, before he concluded his ſermon, he turned towards the Biſhop, to whom he thus addreſſed himſelf:

"My diſcourſe now, Reverend Father, muſt be directed to "you. God hath exalted you to be the Biſhop of this dio- "ceſe, and requireth an account of your government thereof. "A reformation of all thoſe matters which are amiſs in this "church, is expected at your hands. And now, leſt perhaps, "while it is apparent that ſo many enormities are committed "every where, your Lordſhip ſhould make anſwer, that you "had no notice of them given you, and that thoſe things

" never came to your knowledge, behold, I bring theſe things
" to your knowledge this day. Say not, then, that theſe crimes
" have been committed by the faults of others without your
" knowledge; for whatever either yourſelf ſhall do in perſon,
" or ſuffer through your connivance to be done by others, is
" wholly your own. Therefore, in the preſence of God, his
" angels, and men, I pronounce you to be the author of all
" theſe evils: yea, and in that ſtrict day of the general ac-
" count, I will be a witneſs to teſtify againſt you, that all theſe
" things have come to your knowledge by my means; and all
" theſe men ſhall bear witneſs thereof, who have heard me
" ſpeak unto you this day."

This freedom alarmed every one. As Mr. *Gilpin* went out of the church, his friends gathering round him, kindly reproaching him, with tears, for what he had done—" The Bi-
" ſhop had now got that advantage over him, which he had
" long ſought after—and if he had injured him before with-
" out provocation, what would he do now, ſo greatly exaſpera-
" ted?" Mr. *Gilpin* walked on, aſſuring them, that if his diſcourſe ſhould do the ſervice he intended by it, he was regardleſs what the conſequence might be to himſelf.

During that day, nothing elſe was talked of. Every one commended what had been ſaid, but was apprehenſive for the ſpeaker. Thoſe about the Biſhop, waited in ſilent expectation, when his reſentment would break out.

After dinner, Mr. *Gilpin* went up to the Biſhop, to pay his compliments to him before he went home. " Sir, ſaid the
" Biſhop, I propoſe to wait upon you home myſelf."—This he accordingly did; and as ſoon as Mr. *Gilpin* had carried him into a parlour, the Biſhop turned ſuddenly, and ſeizing him eagerly by the hand, " Father *Gilpin*, ſays he to him, I ac-
" knowledge you are fitter to be the Biſhop of *Durham*, than
" I am to be parſon of this church of yours.—I aſk forgive-
" neſs for paſt injuries;—forgive me, father. I know you have
" enemies;

"enemies; but while I live Biſhop of *Durham*, be ſecure, none "of them ſhall cauſe you any further trouble."

Though Mr. *Gilpin* was chiefly ſolicitous about the ſouls of thoſe committed to his care, he omited not to promote, as far as he could, their temporal happineſs. What wealth he had, was entirely laid out in charities and hoſpitality. The value of his living was about 400 *l.* a year; an income which, however conſiderable, was yet an appearance very unproportionate to the generous things he did: indeed he could not have done them, unleſs his frugality had been equal to his generoſity.

In building a ſchool, and purchaſing lands for the maintenance of a maſter and uſher, he expended about 500 *l.* As there was ſo great a reſort of young people to his ſchool, that in a little time the town was not able to accommodate them, he put himſelf to the inconveniency of fitting up a part of his own houſe for that purpoſe, where he ſeldom had fewer than twenty or thirty children. Some of thoſe were the ſons of perſons of diſtinction, whom he boarded at eaſy rates; but the greater part were poor children, whom he not only educated, but clothed and maintained: he was at the expence likewiſe of boarding in the town many other poor children. He uſed to bring ſeveral every year from the different parts where he preached, particularly *Readſdale* and *Tinedale*, which places he was at great pains in civilizing, and contributed not a little towards rooting out that Barbariſm, which every year prevailed leſs among them.

For the maintenance of poor ſcholars at the Univerſities, he yearly ſet apart 60 *l.* This ſum he always laid out, often more. His common allowance to each ſcholar was about 10 *l.* a year; which, for a ſober youth, was, at that time, a very ſufficient maintenance; ſo that he never maintained fewer than ſix. By his will it appears, that at his death he had nine upon his liſt, whom he took care to provide for during their ſtay at the Univerſity.

Every

Every Thurſday throughout the year, a very large quantity of meat was dreſſed wholly for the poor; and every day they had what quantity of broth they wanted. Twenty-four of the pooreſt were his conſtant penſioners. Four times in the year a dinner was provided for them, when they received from his ſteward a certain quantity of money: and at Chriſtmas they had always an ox divided among them.

Wherever he heard of any diſtreſs, whether of his own pariſh or any other, he was ſure to relieve them. In his walks abroad, he would frequently bring home with him poor people, and ſend them away clothed as well as fed.

He took great pains to inform himſelf of the circumſtances of his neighbours, that the modeſty of the ſufferer might not prevent his relief. But the money beſt laid out was, in his opinion, that which encouraged induſtry. It was one of his greateſt pleaſures to make up the loſſes of his laborious neighbours, and prevent their ſinking under them. If a poor man had loſt a beaſt, he would ſend him another in its room; or if any farmer had a bad year, he would make him an abatement in his tithes.—Thus, as far as he was able, he took the misfortunes of his pariſh upon himſelf; and, like a true ſhepherd, expoſed himſelf for his flock.

Of all kinds of induſtrious poor, he was moſt forward to aſſiſt thoſe who had large families: ſuch never failed to meet with his bounty, when they wanted to ſettle their children in the world.

In the diſtant pariſhes where he preached, as well as in his own neighbourhood, his generoſity and benevolence were continually ſhewing themſelves; particularly in the deſolate parts of *Northumberland*: "When he began his journey, ſays an "old manuſcript of the life of him, he would have ten pounds "in his purſe; and at his coming home he would be twenty "nobles in debt, which he would always pay within a fort-"night after." In the jails he viſited, he was not only careful

ful to give the priſoners proper inſtructions, but uſed to purchaſe for them likewiſe what neceſſaries they wanted.

Even on the public road, he never let ſlip an opportunity of doing good. Often has he been known to take off his cloak, and give it to an half-naked traveller: and when he has had ſcarce money enough in his pocket to provide a dinner, yet would he give away part of that little, or the whole, if he found any who ſeemed to ſtand in need of it.—Of this benevolent temper, the following inſtance is preſerved: One day returning home, he ſaw in a field ſeveral people crowding together; and judging ſomething more than ordinary had happened, he rode up, and found that one of the horſes in a team had ſuddenly dropped down, which they were endeavouring to raiſe, but in vain, for the horſe was dead. The owner of it ſeeming much dejected with his misfortune, and declaring how grievous a loſs it would be to him, Mr. *Gilpin* bade him not be diſheartened; "I'll let you have, ſays he, honeſt man, "that horſe of mine," and pointed to his ſervant's.—"Ah! "maſter, replied the countryman, my pocket will not reach "ſuch a beaſt as that.—"Come, come, ſaid Mr. *Gilpin*, take "him, take him, and when I demand my money, then thou "ſhalt pay me."

His hoſpitable manner of living was the admiration of the whole country. He ſpent in his family every fortnight, forty buſhels of corn, twenty buſhels of malt, and a whole ox; beſides a proportionable quantity of other kinds of proviſion.

Strangers and travellers found a chearful reception. All were welcome that came; and even their beaſts had ſo much care taken of them, that it was ſaid, "If a horſe was turned "looſe in any part of the country, it would immediately make "its way to the Rector of *Houghton*'s."

Every Sunday from Michaelmas till Eaſter was a ſort of public day with him. During this ſeaſon, he expected to ſee all his pariſhioners and their families. For their reception he had three tables: the firſt for gentlemen, the ſecond for huſbandmen

bandmen and farmers, and the third for day-labourers.—This piece of hoſpitality he never omitted, even when loſſes or ſcarcity of proviſion made its continuance difficult to him.—"If you ſhould, as you threaten, ſays he, in a letter to his "old enemy Chancellor *Barns*, give out a ſequeſtration of my "benefice, you ſhall do me a greater favour than you are aware "of. For at this time I am run in no ſmall debt. I want like-"wiſe proviſion of victuals. Where I have had againſt Michael-"mas ſix or ſeven fat oxen, and five or ſix fat cows, I have now "neither cow nor ox, but muſt ſeek all from the ſhambles. A "ſequeſtration given out, I may with honeſty break up houſe for "a ſpace, which will ſave me twenty or thirty pounds in my "purſe. But I truſt you will think better of this matter."

Even when he was abſent, no alteration was made in his family expences: the poor were fed as uſual, and his neighbours entertained.

Towards the latter part of his life, Mr. *Gilpin* went through his duty with great difficulty. His health was much impaired. The extreme fatigue he had during ſo many years undergone, had quite broke his conſtitution. Thus he complains in a letter to a friend. "To ſuſtain all thoſe travels and troubles, I "have a very weak body, ſubject to many diſeaſes; by the mo-"nitions whereof I am daily warned to remember death. My "greateſt grief is, that my memory is quite decayed; my "ſight faileth; my hearing faileth; with other ailments more "than I can well expreſs."

While he was thus ſtruggling with an advanced age, and much impaired conſtitution, there happened a very unfortunate affair, which entirely deſtroyed his health. As he was croſſing the market-place at *Durham*, an ox ran at him, and puſhed him down with ſuch violence, that it was imagined the bruiſes he received would have occaſioned his death. He lay long confined; and though he again got abroad, he never recovered even the little ſtrength he had before, and continued lame as long as he lived.

But

But ſickneſs was not the only diſtreſs which the declining years of this excellent man had to ſtruggle with. As age and infirmity began to leſſen that influence he once had, the malice and oppoſition of his enemies prevailed more.

Of what frivolous pretences they availed themſelves, and with what temper he bore it, the following letter will ſhew:

"I am very ſorry Mr. *Wren*, to hear that, to maintain an evil cauſe, you ſhould make an untrue report of me. I am very glad, however, that the two other falſe reports, if it be as you ſay, were not raiſed by you; one, that I ſhould make the marriage of miniſters unlawful; the other, that I ſhould make their children baſtards. Whereas certainly it is known, that long ago I was accuſed before Biſhop *Tunſtal* for ſpeaking in favour of prieſts marriages: ſince which time I have never altered my mind; but in my ſermons in this country, *Northumberland*, *Weſtmoreland*, *Cumberland*, *Yorkſhire*, and *Lancaſhire*, I have, as opportunity ſerved, ſpoken in defence of prieſts marriages. And allowing their marriages, I truſt no man will believe that I ſhould make their children baſtards.

You ſay, I am called hypocrite: I know I am ſo of divers. How they will anſwer God's law therein, I leave to their own conſcience. But verily, for my own part, I can thank them; for when I hear it, I truſt in God, I gain not a little thereby in ſtudying clearly to ſubdue that vice. And I ſuppoſe very few preachers in *England*, have preached oftener againſt it than I; and that, as I truſt, with a clear conſcience. But to make an end, it is time, good Mr, *Wren*, both for you and me (age and ſundry diſeaſes, meſſengers of death, giving us warning) more diligently to ſearch our own faults, and to leave off from curious hearkening and eſpying of other men's. I pray you read St. *James*, the latter part of the third chapter, and there learn from whence cometh contentious wiſdom. And this, I beſeeech you, remember, that it is not long ſince God did moſt mercifully viſit you with great ſickneſs. At that time I doubt not you lamented ſore your duty forgotten in your

your life paſt: and for the time to come, if God would reſtore you to your health, I truſt you promiſed a godly repentance.

Good Mr. *Wren*, if you have ſomewhat forgotten that godly mind, pray to God to bring it again; and being had, keep it. Pray in faith, and St. *James* ſaith, God will hear you; whom I beſeech evermore to have you in his bleſſed keeping.

Your Loving Friend to his Power,

BERNARD GILPIN."

About the beginning of *February*, in the year 1583, he found himſelf ſo weak, that he was ſenſible his end was drawing near. He told his friends, and ſpoke of his death with that happy compoſure, which always attends the concluſion of a good life. He was ſoon after confined to his chamber. His ſenſes continued perfect to the laſt. Of the manner of his taking leave of the world, we have this account. A few days before his death, he ordered himſelf to be raiſed in his bed; and his friends, acquaintance, and dependants to be called in. He firſt ſent for the poor, and beckoning them to his bed-ſide, he told them, he was going out of the world—he hoped they would be his witneſſes at the great day, that he had endeavoured to do his duty among them—above all things, he exhorted them to fear God, and keep his commandments; telling them, if they would do this, they could never be left comfortleſs.

He next ordered his ſcholars to be called in; then his ſervants; and then ſent for ſeveral perſons who had not heretofore profited by his advice according to his wiſhes, and upon whom he imagined his dying words might have a better effect. His ſpeech began to faulter before he had finiſhed his exhortations. The remaining hours of his life he ſpent in prayer, and broken converſation with ſome ſelect friends, mentioning often the conſolation of Chriſtianity—declaring,

they

It only remains, that I moſt cordially recommend you and your labours to the continued Preſence and Bleſſing of God: ſincerely wiſhing, that you may be honoured more and more, as an inſtrument in the hand of the Great Redeemer for the Salvation of a multitude of thoſe precious Souls, whom he has ranſomed with his own Blood, and ſubſcribe myſelf,

Rev. and dear Sir,

Your moſt affectionate Brother,

And faithful humble Servant,

P. DODDRIDGE.

POETRY.

TO A YOUNG LADY.

[*By Mrs. Talbot.*]

AWAKE, my Laura! Break the ſilken chain!
Awake my Friend, to Hours unſoil'd by Pain.
Awake to peaceful Joys, and Thought refin'd,
Youth's chearful Morn, and Virtue's vigorous Mind.
Wake to all Joys fair Friendſhip can beſtow,
All that from Health and proſperous Fortune flow.
Still doſt thou ſleep? Awake, imprudent Fair!
Few hours has Life; and few of thoſe can ſpare.

Forſake thy drowſy Couch, and ſprightly riſe,
While yet freſh Morning ſtreaks the ruddy ſkies;
While yet the Birds their early matins ſing,
And all around is blooming as the Spring.

Ere ſultry Phœbus with his ſcorching ray
Has drank the dew-drops from your manſion gay,
Parch'd every flower, embrown'd each drooping green,
Pall'd the pure air, and chas'd the pleaſing ſcene.
Still doſt thou Sleep? Ariſe, imprudent Fair!
Few hours has life, nor of thoſe few can ſpare.

But this perhaps was but a Summer's ſong,
And Winter Nights are dark, and cold, and long.
Weak reaſon that, for ſleeping paſt the Morn,
Yet urg'd by Sloth, and by Indulgence borne.
Or rather haſte to riſe, my ſlumbering Friend,
While feeble Suns their ſcanty influence lend.
While chearful Day-light yet adorns the ſkies,
Awake, my friend! My Laura, haſte to riſe!
For ſoon the uncertain ſhort-liv'd Days ſhall fail,
And ſoon ſhall Night extend her ſooty veil.
Blank Nature fails, black ſhades and phantoms drear,
Haunt the ſick Eye, and fill the Court of Fear.
O therefore, ſleep no more, imprudent Fair!
Few Hours has Day, few Days the circling Year;
Few Years has Life, and few of thoſe can ſpare.

Think of the taſk thoſe Hours have yet in view,
Reaſon to arm, and Paſſion to ſubdue:
While Life's fair, calm, and flattering moments laſt,
To fence your Mind againſt the ſtormy blaſt:
Early to hoard bleſt Wiſdom's peace-fraught ſtore,
Ere yet the Bark forſakes the friendly ſhore,
And the Winds whiſtle, and the Billows roar.
Imperfect Beings! Weakly arm'd to bear
Pleaſure's ſoft Smiles, or Sorrow's open War:
Alternate ſhocks from different ſides to feel:
Now to ſubdue the Heart, and now to ſteel.

Yet fram'd with high aſpirings, ſtrong deſires,
How mad th' Attempt to quench Celeſtial Fires?
Still to Perfection tends the reſtleſs Mind,
And Happineſs, its bright Reward aſſign'd.
And ſhall dull Sloth obſcure the heaven-beam'd ray,
That guides our Paſſage to the realms of Day,
Chears the faint Heart, and points the dubious Way?
Not weakly arm'd, if ever on our guard:
Nor to the worſt unequal, if prepar'd;
Not unſurmountable the taſk, if lov'd;
Nor ſhort the Time, is every Hour improv'd.
O rouſe thee then, nor ſhun that glorious Striſe,
Extend, improve, enjoy thy Hours of Life!
Aſſert thy Reaſon, animate thy Heart,
And act thro' Life's ſhort Scene the uſeful Part.
Then ſleep in Peace, by gentleſt Memory crown'd,
Till Time's vaſt Year has fill'd its perfect Round.

Part of the Eight Chapter of Proverbs paraphraſed.

[*From the Dublin Miſcellany.*]

MY Precepts all are pure, and ſhall impart
Light to the eyes, and Knowledge to the heart.
Thro' all I utter, ſimple Truth will ſhine,
Exalted is my ſpeech, my theme divine.
Nothing perverſe ſhall in my words appear,
Tho' high as Heaven they be, yet are they clear.
I, ſacred Wiſdom, am more precious far
Than pureſt gold, or coſtly rubies are.—
From inexhauſted ſprings my riches flow,
The more I give, I more abundant grow:

Love

Love ſhall from me Returns of Love obtain,
And none that ſeek me early, ſeek in vain:
I bring my votaries untainted joys,
Which no enjoyment palls, nor time deſtroys;
Forbidden pleaſures in remorſe conclude,
But I, to make you happy, make you good.—

But why thus boaſt of Power, weak man, o'er thee,
Even God vouchſafes to take delight in me,
Me He poſſeſs'd from all eternity.
While all things yet did in their Cauſes lie,
Before his glorious works of old, was I;
Ere this fair earth aroſe at his command,
And felt the forming power of his Almighty Hand;
Ere yet the wat'ry ſtores that ſcatter'd lay,
Into one heap collected, form'd a Sea;
Ere chryſtal ſprings did thro' the vallies flow,
Diſperſing goodly plenty as they go;
Ere the gay meads adorn'd with flowers were ſeen,
Or ſmiling fields array'd in chearful green;
Nor had the mountain rais'd its tow'ring brow,
And, ſwell'd with pride, o'erlook'd the plain below;
I then did on the Almighty's Preſence wait,
When He went forth his wonders to create;
When wild confuſion did his voice obey,
And ſudden ſtarted into fair array:
By Him I ſtood, when Heaven's amazing frame,
Call'd by his quick'ning voice, from nothing came;
I ſaw, when all its glittering hoſts were made,
And in bright ranks their beauteous orbs diſplay'd;
I, at his word, beheld the clouds ariſe,
And in their fleecy volumes cloath'd the ſkies;
Form'd by the heavenly artiſt, to retain
The wat'ry treaſures of the fruitful rain:
When He rebuk'd the haughty Ocean's Pride,
And check'd the Fury of the ſwelling Tide,

I ſaw

I ſaw the ebbing waves ſubmiſſive creep
Back to the ſpacious boſom of the deep.
I ſaw, when 'midſt the planets Earth He plac'd,
On his own centre fixt, and round his waſte
The waters, as a liquid garment, caſt.
Thro' the whole maſs, He my kind Influence ſpread,
And ſtampt my Image on whate'er He made;
I ſtill, as his Delight, before him ſtood,
Dwelt with th' Eternal, and convers'd with GOD.

ON THE CORONATION.

WITH the long Vigil of the Night oppreſt,
A tir'd Spectator clos'd her eyes to reſt;
And, while ſweet ſlumbers lock'd her ſenſes faſt,
The Pomp was o'er, and the Proceſſion paſt.
Poor drowſy wretch! by ſpiteful ſlumber croſt,
O what a dream haſt thou by ſleeping loſt!

ON SEEING A FRIEND'S PICTURE.

[*By Mr. Concanen.*]

THE pleaſing Aſpect, and the Front ſerene,
The comely Structure and the graceful Mien
Still taught to live by H— —'s artful Hand,
In Bloom perennial on the Canvas ſtand.
Oh! how unlike the frailty of the Clay,
That while the Colours ripen, melts away;
While the ſame courſe of Time with equal Strife
Improves the Picture, and impairs the Life.

The preſent Likeneſs then to what avails?
Too ſoon, alas! the faint Reſemblance fails;
Some few Years hence, when weighty Cares ſhall bend,
And hoary Age ſit freezing o'er my Friend,

The

The Blood ſhall mantle in his Cheeks no more,
And Wrinkles riſe where Dimples lay before;
The leg ſhall tremble, and the ſhoulder bow,
While the warm'd Canvas glows as bright as now:
And men ſurpriz'd, ſhall ſee the Piece declare,
Such were his Features once, and ſuch his Air;
And thence the Meanneſs of our Nature ſee,
Since Shadows boaſt more permanence than we.

Written after reading Mr. H——'s *Remarks, and Farrago double diſtilled.*

WHY do the zealots of *Geneva* rage,
And fierceſt war with an old prophet wage?
Why doth their Chief with blackeſt ſlanders load
An hoary ſervant of the living God?
Sincerely hate, affectedly contemn,
"Becauſe he contradicts himſelf—not them."
Let W—— then, a different method try,
Himſelf gainſay, his own Report deny;
Evade, or contradict the General Call,
And teach, "The Saviour did *not* die for all."
This Contradiction openly confeſt,
Would cancel and atone for all the reſt.

ON GOD's EVERLASTING LOVE.

FATHER, whoſe everlaſting love
Thy only Son for ſinners gave,
Whoſe Grace to All did freely move,
And ſent Him down a world to ſave:

Help us thy Mercy to extol,
Immenſe, unfathom'd, unconfin'd;
To praiſe the Lamb who died for all,
The general Saviour of mankind.

Thy

Thy undiſtinguiſhing Regard
Was caſt on Adam's fallen race:
For all Thou haſt in Chriſt prepar'd
Sufficient, ſovereign, ſaving Grace.

Jeſus hath ſaid, we all ſhall hope,
Preventing Grace for all is free:
"And I, if I be lifted up,
"I will draw All Men unto Me."

What ſoul thoſe Drawings never knew?
With whom hath not thy Spirit ſtrove?
We all muſt own that God is true,
We all may feel that God is Love.

O all ye ends of earth behold
The bleeding, all-atoning Lamb!
Look unto Him for ſinners ſold,
Look and be ſav'd thro' Jeſu's name.

Behold the Lamb of God, who takes
The ſins of all the world away!
His Pity no Exception makes;
But all that *will* receive Him, *may*.

A world he ſuffer'd to redeem;
For all He hath th' atonement made:
For thoſe that will not come to Him
The Ranſom of his life was paid.

Their Lord unto his own He came;
His own were who receiv'd Him not,
Denied and trampled on his name
And blood, by which themſelves were bought.

Who under foot their Saviour trod,
Expos'd afreſh and crucified,
Who trampled on the Son of God,
For them, for them, their Saviour died.

For thoſe who at the judgment-day
On him they pierc'd ſhall look with pain;
The Lamb for every caſt-away,
For every ſoul of man was ſlain.

Why then, Thou Univerſal Love,
Should any of thy Grace deſpair?
To all, to all thy Bowels move,
But ſtraitned in our own we are.

'Tis we, the wretched abjects we,
Our blaſphemies on Thee tranſlate;
We think that Fury is in Thee,
Horribly think, that God is Hate!

"Thou haſt compell'd the loſt to die,
"Haſt reprobated from thy face;
"Haſt others ſav'd, but them paſt by;
"Or mock'd with only * *Damning Grace.*"

How long, Thou jealous God! how long
Shall impious worms thy word diſprove?
Thy Juſtice ſtain, thy Mercy wrong,
Deny thy Faithfulneſs and Love?

Still ſhall the Helliſh Doctrine ſtand?
And Thee for its dire Author claim?
No—let it ſink, at thy command,
Down to the pit from whence it came.

Ariſe, O God, maintain thy Cauſe!
The Fulneſs of the Gentiles call:
Lift up the ſtandard of thy croſs,
And all ſhall own thou diedſt for All.

* More uſually call'd, Common Grace.

A N

A N S W E R

To ſeveral OBJECTIONS againſt this WORK.

In a Letter to a FRIEND.

Londonderry, June 5, 1778.

Dear Sir,

I HAVE a long letter from an anonymous correſpondent, reſpecting the Arminian Magazine. It appears to be wrote with a friendly deſign, and in an excellent ſpirit. The Objections mentioned therein, ſeem to be partly his own, partly repeated from others.

The firſt is, "It is too ſhort: ſome other ma-
"gazines are almoſt as long again. It is true,
"there are as many pages as in others; but
"there are not ſo many lines in a page, not ſo
"many by ten or twelve, as in the Spiritual
"Magazine."

I anſwer,

I anſwer, by confeſſing the charge. It is undeniably true, that it does not contain ſo many lines, either in proſe or verſe, as the Spiritual Magazine. And

" Tonſon, who is himſelf a wit,
" Weighs writers merits by the ſheet."

So do thouſands beſides; but I do not write for theſe. I write for thoſe who judge of books, not by the quantity, but by the quality of them: who aſk not how *long*, but how *good* they are? I ſpare both my reader's time and my own, by couching my ſenſe in as few words as I can. Thoſe who prefer the dealers in many words, may find them on every ſide. And from theſe they may have not only as much more, but ten times as much for their money.

A ſecond objection is, " Here is not variety " enough." I anſwer, here is all the variety I promiſed: I promiſed the bulk of the Magazine (as the very title implies) ſhould treat of Univerſal Redemption. And hence you had reaſon to expect, that the greateſt part of every number would turn on that ſingle point. Do you blame me for keeping cloſe to my point? For not rambling from my ſubject? It is not my manner: I do not aim at it. Whether in ſpeaking or writing, I endeavour to

to avoid this kind of *variety*, and to keep one thing always in view.

"But there is not variety in the hiſtorical "part." What do you mean? Would you have me inſert bits and ſcraps of hiſtory? Or give in each number, part of the life of one man, and part of that of another? I never propoſed this: I think it far better to ſelect a few of the beſt lives I know, and to go entirely through one before I enter upon another.

In the letters there is certainly as much variety as any reaſonable man can expect. Indeed they are all ſerious. And they all relate to one thing, the work of God in the heart. But this alſo was what I promiſed at firſt, what I propoſed from the beginning.

"But would it not be adviſable to procure "and print letters from various correſpon-"dents?" Yes, if I could hope for better than I have already: but I have no hope of this. I believe very many of thoſe that now lie by me, will not eaſily be excelled, either in point of ſentiment or expreſſion, by any other I can receive.

"But would not many of your correſpon-"dents propoſe objections, and thereby occa-"ſion more variety?" They would: but that is a kind of variety which I peculiarly diſlike. I have ſtudiouſly avoided it from the beginning,

ning, and ſhall to the end of the work. I deſign going ſtraight on in proving my point, without turning aſide to the right hand or the left.

"But you have no pictures or other decora-"tions or embelliſhments which other magazines "have." It is true. But I will tell you what I have, (if you cannot find it out without telling) ſuch paper as no magazine in *England* was ever printed upon before. Conſider! this one ſingle article coſts more than all their fine embelliſhmets put together.

Permit me to ſay once for all: to men of taſte, men of ſenſe, and men of piety, I am in hopes this magazine will recommend itſelf, without any but its own intrinſic ornaments. But if any of theſe will inform me, how it may be improved, conſiſtently with my firſt deſign, the favour will be thankfully acknowledged by,

Dear Sir,

Your affectionate Servant,

JOHN WESLEY.

THE Arminian Magazine, For OCTOBER 1778.

An APPEAL to the GOSPEL for the true Doctrine of DIVINE PREDESTINATION, *concorded with the Orthodox Doctrine of GOD's* FREE-GRACE, *and MAN's* FREE-WILL.

By *JOHN PLAIFERE*, B. D.

[*Continued from page* 393.]

Of GRACE and FREE-WILL.

TO declare how Grace and Free-will are conjoined in every ſpiritual Work; let me firſt poſſeſs you with three Principles or Axioms:

1. That if we ſuppoſe theſe two co-workers in all their Operations either in our Converſion, or in every Good Work, Grace is evermore foremoſt, the beginner, leader, principal in all; not only in the firſt, but alſo in the ſecond, third, and fourth Operations to the laſt. The Will of Man never working

ing alone, never working foremoſt; but as the Wheel of the Water-mill is ſet and kept a-going by the continual following of the Water, which being ſtayed the Wheel ſoon ſtayeth, ſo Man's Will is ſet and kept a-going by the perpetual ſtream of God's Grace.

2. That when Grace worketh upon Man's Underſtanding, Will, or Affections, it worketh ſo as to preſerve and uſe the natural Properties, Powers and Motions of a reaſonable Creature: it doth not deſtroy our natural Powers, but perfects them; nor do thoſe Powers render it ineffectual, but co-operate with it. Hence it is, that though the habits of Faith, Hope, and Charity, are not acquired by Man's induſtry alone, but infuſed by God; yet they are infuſed after the manner of things acquired, God having ordained not to infuſe them, but upon the means of hearing, praying, caring, ſtudying, and endeavouring.

3. That in all the Operations of Grace, the Will of Man being prevented by Grace, is to depend upon God, as the creature upon the Creator, and the ſuppliant on his Lord, as the Earth dependeth upon the Heavens for ſhowers, for heat and influence; which when Man neglecteth, forgetteth, or refuſeth to do, he is dry, barren, and unfruitful in all ſpiritual fruit.

Now to find out the Truth, let us view four Propoſitions.

1. *Without the Grace of God, the Will of Man can, and doth both Will and Perform that which is Good.*

2. *Without the Grace of God, the Will of Man cannot will Good, but through Grace being once made able to Will, afterwards, without any further Grace, it can alone both Will and Perform that which is Good.*

3. *By or through the Grace of God working on the Will, the Will of Man can both Will and Perform that which is Good; and without Grace it cannot Will, nor without further Grace Perform that which is Good.*

4. *By*

4. *By or through the Grace of God working on the Will, the Will of Man cannot but Will, cannot but Perform that which is Good.*

The firſt of theſe Propoſitions, is aſcribed to the Hereſy of *Pelagius:* the ſecond, is the error of the *Semipelagians*; and both of theſe are againſt my firſt Principle. The third holdeth out the light of Truth, ſubjoining the Will of Man to the Grace of God, both in Willing and Performing that which is Good; and is the Doctrine of St. *Auguſtine* in his ſettled judgment, and the Catholic Doctrine of the Church. The fourth Propoſition is the extreme Opinion of St. *Auguſtine* in his heat of Diſputation againſt *Pelagius*, and of many modern Divines, of force defended to ſupport their Doctrine of the order of Predeſtination, without the preſcience of all particular events, excepting that of *Adam*'s fall. But this fourth Propoſition is deſtroyed by my two latter Principles.

Let us endeavour to ſtate our Queſtion rightly: Whether, ſuppoſing Grace to work, the Will may be a co-worker or not, as the third Propoſition affirmeth; or whether, ſuppoſing Grace to work, the Will of Man cannot but be a co-worker, as the fourth Propoſition maintaineth: that is to ſay, whether the Grace of God be only an efficient, operant, prior cauſe, and the Will of Man alſo an efficient prepared by Grace, co-operant ſecond cauſe in the work of our converſion, and every other good Work: or whether the Grace of God be an effectual, invincible, prevalent, ſole efficient, that carrieth the Will to conſent and obey willingly; if that be willingly, when it neither will nor can chooſe to do otherwiſe.

For diſtinction ſake, I will call the Grace meant in the third Propoſition, *efficient*; and the Grace meant in the fourth Propoſition, *effectual*. And then the iſſue will be, that if *effectual Grace* do work the Converſion and Perſeverance of a Chriſtian, then all in vain I have diſputed for Predeſtination according to Preſcience; which is therefore defended, becauſe it giveth

giveth place to freedom of Will, proper freedom in the working out our own Salvation; which *effectual Grace* utterly deſtroyeth. Again, if *efficient Grace* work our Converſion, not abſolutely alone but with another co-worker, which is Free and Lord of its own Action, and may fail in working, then there muſt needs be Preſcience, certain of this contingent event, or elſe Predeſtination ſhall not be certain: and then this Doctrine of a Sinner's Converſion will well ſtand with the Doctrine of Predeſtination, after foreknowledge of all contingences.

The Queſtion in the uſual Terms is, whether Grace be *reſiſtible?* Which expreſſion, though it be grounded on thoſe words of St. *Stephen*, *Ye do always reſiſt the Holy Ghoſt*; yet I had rather uſe words more frequent in Scripture; whether Grace can be *diſobeyed?* Whether it can be *in vain?* Whether a Man can be *wanting* to the Grace of God?

To come to the Truth by a compendious way, let me take that firſt which is given by a judicious Adverſary, Dr. *Ward*, who yieldeth ſo much to the Truth, that he ſeemeth plainly to give over the cauſe which he would contend for: "We "freely profeſs neither Operating, nor Co-operating Grace, "neither in Converſion, nor after Converſion, doth take away "from Man's Will, the Power of reſiſting or diſſenting, if he "will; for this is natural and born with us, inſeparable from "the Will itſelf, as it is a natural faculty. And again, It is "not queſtioned, whether God in the work of Converſion or in "any other good Work, doth work this to will and to do *reſiſ-*"*tibly*; for that we have already affirmed." This is given then, that *reſiſtibility* is never taken away. Let us ſee then what remains in Controverſy: the whole diſpute, ſaith he, is touching the manner of *reſiſtibility:* for this is that which we ſay, when God by his effectual Grace works in the Will *ipſum velle*, this Grace doth effectually produce in the Will non-reſiſtancy, and ſo for that time takes away actual reſiſtance,—therefore we maintain actual reſiſtance for that time to be taken away;

away; becauſe it is impoſſible ſuch a reſiſtance ſhould conſiſt together with effectual Grace.—Becauſe theſe two things cannot co-exiſt in the Will, namely, the Will to be wrought upon by effectual Grace, and the Will at the ſame time to reſiſt; which were as much as to ſay, in the ſame inſtant, the Will not to reſiſt, and to reſiſt.

Let us ſearch into this Myſtery: *the whole diſpute is touching the manner of reſiſtibility*; nay truly, there is no diſpute at all about the manner of reſiſtibility; for *reſiſtibility* importeth a *Power to reſiſt*, and the *Act of reſiſting*: now about reſiſtibility, the Power there is no controverſy; for you grant that neither the reſiſtibility that is natural to us, that is, the Power of doing Evil; nor that which ſprung from the corruption of our Nature, that is, the proneneſs to Evil, is taken away by Grace. Here then can be no queſtion about the manner of reſiſtibility, all muſt be about reſiſtance itſelf; or the manner of non-reſiſtance: *for this*, ſay you, *is what we ſay*, &c. *this is what we contend for*, &c. If ſo, you ſay nothing extraordinary; and contend for that which no body denies; for is there any *Remonſtrant* ſo ſilly, as to ſay, that where Grace is ſuppoſed to work *effectually*, there remaineth any reſiſtance; that when the Will doth actually yield, then it doth or can reſiſt? Who bears a part in this diſpute? The ſtate of the Queſtion is plainly changed; for the Queſtion of Contingency is not when things are actually in being, but before they were, whether they were not poſſible to be otherwiſe.

The Queſtion then of the reſiſtibility is *before* the very act of Good or Evil, not in it; a regenerate Man willeth Sin reſiſtibly, not in the very moment when he willeth it, but becauſe ere he willed it, he could have reſiſted it; ſo a convert obeyeth Grace, or willeth his converſion reſiſtibly, becauſe ere he willed it, he could have diſſented: Sin is reſiſtible, though it be too late to reſiſt when it is conſented unto; and Grace may be reſiſted, though to ſay ſo is too late, when it is accept-

ed

ed in the will; for to be received and be resisted cannot co-exist.

Again, granting that non-resistance which is in the very act of consenting, the Question is still as doubtful what is the cause of this non-resistance, and on what its production did once depend, whether on the operation of effectual Grace, or on an effectual determination of the Will; for the self-same may be said of the Will that you say of Grace; when the Will obeyeth, it is impossible it should disobey. No man can tell by the very act of obeying, which is the cause of not resisting; for put either of the two, Grace or Will, to remove resistance, it is surely gone in the act of consenting. And to me it seemeth demonstrable, that the Will is the proper cause that endeth resistance, or refuseth to resist; *first*, because that effectual Grace, which you talk so much of, is but an empty name, there being no such Grace that can determine the Will but it destroyeth it, the nature of the Will being to determine itself. *Secondly*, because to resist and not to resist, are the proper acts of the Will, as to Repent, or Believe, are the immediate acts of Man who Repenteth, or Believeth, and are not the acts of God, though without his help they are not produced; which is a plain sign, that Man is later in the Operation than God, in the order of Nature, by whom the Act was terminated.

The sense of our Church in this matter, is set forth in the * *Homily of Salvation*, where she plainly declareth, for the necessity of something to be done on our part for our justification: the sum of what is there said, is, that to *God's Mercy and Grace on his part, and Christ's satisfaction on his part, concurs on our part, a true and lively Faith which yet is not ours, but by God's working in us.* How she understands this, *not ours, but by God's working in us*, is explained a little lower; *lively Faith is the Gift of God, and not Man's work only without God.* This might suffice sober Wits, that all confess, God's Grace to *prevent*, to *help* Man's will, and the will of Man to have

* Tom. I. Pag. 13. Fol.

have ſome Office and Part under the Grace of God, though we were not able to expreſs or declare the manner of the co-working. God promiſeth to *circumciſe the Heart*, and Man is commanded to *circumciſe his own Heart*; God promiſeth to *give* Men *a new Heart and Spirit*, and Men are commanded to *make them a new Heart, and a new Spirit*. This *Promiſe* and this *Commandment* are both Evangelical, the *Promiſe* ſuppoſeth and implieth our utter impotency of ourſelves to do theſe ſupernatural Acts, and tendereth unto us the Power and Aſſiſtance of God to encourage us. The *commandment* implieth a Power in us by the aſſiſtance of God, to endeavour, and to do ſomething towards theſe ſupernatural Acts: and that they are our Acts doth appear, for that they ſavour of our imperfections; from whence it is, that we daily accuſe ourſelves, and complain of the weakneſs of our Faith, the coldneſs of our Love, and the pride of our Hearts, though it be true that God hath given us Faith, Love, and Humility. Why do we not rather magnify the Gifts and Graces of God, than extenuate and diſgrace them like ungrateful Perſons? But becauſe we have impaired them, or made them defective by our being wanting to the Grace of God.

CHAP. VII.

PArdon me, if I labour to preſent, as it were to the Eye in a Scheme, the conſiſtence of Grace and Free-will, in willing and nilling Good, in every ſtate; whether ſound, fallen, in renewing, or renewed or Glorified: Grace being ſuppoſed to help Free-will to Will or to do Good, and not to hinder its nilling Good or doing Evil.

FREE-WILL

1. *Was a Power in Man* innocent *enabling him*, by *the ſtrength conferred on him in his* Creation, *to* Will *things ſpiritually* Good; *or by his* Natural liberty *to* refuſe them:

by

by *the additional* help of Grace, *more* intenſely *to Will*; but *without derogating from his* Natural liberty of not willing *them.*

2. *It was wholly loſt by Sin in Man* fallen, *ſo far as relates to the Willing things Spiritual*; *there ſtill remaining the* natural Power of rejecting, *with the addition of a* preter-natural averſion *to them.*

3. *It is a faculty in Man* reſtored, *whereby he is Empowered, by* preventing *Grace, to Will ſpiritual good Things*, but *with his* freedom to Evil *remaining, and a* Diſaffection to Good.

MAN's FREE-WILL,

1. *Enabled by* preventing *Grace*, of itſelf *doth not Will any further* Progreſs *in things ſpiritually Good, through its* corrupt affections *works contrary to them*; *but by the* further help *of Grace it willeth, and through the* continual renewings *of Grace, doth things Spiritual.*

2. *Through* regenerating *Grace it* aſpires after, *and* brings to effect, *but with a* poſſibility of falling from, *and ſome, tho' leſs*, diſinclination to *things ſpiritually* Good.

3. *In the* State of Glory, *through the immediate contemplation of God's bleſſedneſs and perfections, it* moſt fully deſireth *and* perfecteth *things Spiritual* without *the leaſt* backwardneſs to, *or* poſſibility *of declining* from them.

Again, give me leave to ſet down the order of Man's converſion, and the proceſs therein in them that obey the Grace of God to Salvation: and the manner of reſiſtance and diſobedience, that is in every degree of them that Periſh.

The order of the Converſion of a Sinner, his Free-will obeying divine Grace.

Man *being* in the State of corrupt Nature, *and* without Law, *his Underſtanding is dark, his Will perverſe, his Life impure, his Conſcience inſenſible*; *whence he is* a Child of Wrath, *but ignorant that he is ſo.*

Nature

Nature then being wholly deficient, there is place for the Law.

Man *being* under the Law, as the Law is preparatory to the Goſpel, *his mind is brought to the knowledge of Sin, his Conſcience accuſeth him with it, being touched with the Spirit of Fear; his Conſcience is bad, but ſenſible; being burdened, he crieth out,* Wretched Man that I am! Who ſhall deliver me?

When the Law hath done its utmoſt, and falls ſhort, Grace or the Goſpel ſucceeds.

Man *being* under Grace calling *him by the Goſpel,* preventing *and* working in him, *he from thence learns the Mercies of the Father, the Merits of the Son, and the Aſſiſtances of the Holy Spirit, and becometh deſirous of Salvation.* And happy he, who thus diffiding in himſelf, finds help in his God! *He is now under the hand of the Phyſician, not healed, but deſirous to be ſo; yet can make no endeavours towards it, except they be ſtirred up in him.*

When Preventing *Grace hath done its Office,* Helping *Grace adds its Succour.*

Man, under regenerating Grace, *being* holpen *in his wiſhes, he willeth;* aſſiſted *in his willing, he believeth; believing he is juſtified, and being juſtified he is ſanctified. His endeavours would have been vain, unleſs they had been aſſiſted; but he is now made whole, and taketh up his Bed; being juſt, he liveth by Faith.*

He that is thus become Righteous, goeth on to Perfection.

Man, under Grace protecting *and* perfecting him, *is joyful for the preſent, thankful for what is paſt, watchful and courageous in reſpect of the future; Praying, Contending, Perſevering.* Thou that art *thus* made whole, ſin no more, leſt worſe come to thee. *Thou art now become ſpiritual, rooted in Faith, Conqueror*

queror of the Fleſh, the World, and the Devil; and therefore happy: bleſſed be God, who hath bleſſed us with every ſpiritual Bleſſing in Chriſt Jeſus.

The Degrees and Manner, whereby Sinners harden themſelves, their Free-will diſobeying the Divine Grace.

1. He that hardeneth his Heart againſt the Law reproving him, who conceals, palliates, or defendeth his Sin, who ſecurely contemns all threatenings, promiſing himſelf Peace and Impunity.

2. He that being wounded by the Law, notwithſtanding the declarations of the Goſpel, deſpairs of the Mercies of the Father, the Merits of the Son, and the Aids of the Holy Spirit, and precipitates himſelf into all manner of Wickedneſs, as *Cain* and *Judas* did.

3. He that preſumes on Pardon, by miſapplying the Evangelical Promiſes, who, contrary to the deſign of the Goſpel, abuſeth the riches of Grace to a Laſciviouſneſs, defers Amendment, preſuming that he may exerciſe Repentance and Faith in Chriſt, at any, even the laſt part of his Life.

4. He that is puffed up with his paſt Impunity and Proſperity, ungrateful, ſecure, indulging Idleneſs and carnal Pleaſures, and neglecting Prayer; or who, through Fear, deſerts the Faith, or yielding to Temptations, alloweth himſelf in Wickedneſs, and falls into Perdition.

In every one of theſe degrees, the divine ſeverity may take a juſt occaſion of forſaking a Man, and if God doth ſtill go on to help, it is of his ſuperabundant Grace.

Now, by the view of theſe Tables, a full Anſwer may be made to thoſe Queſtions, *viz.* What part the Sinner, being a reaſonable Being, beareth in his own Converſion, whether he be active or paſſive, where, and how far? Whether he can hinder or further it? Who it is that puts the difference, God or Man; if we ſuppoſe of two equally called, the one to obey, the other to diſobey?

To

To the firſt of theſe it may be anſwered:

1. That a Sinner is paſſive in having the word of the Law and of the Goſpel preached unto him; but active in hearing and attending to it.

2. That he is paſſive in the illuminations of his mind, and in receiving impreſſions of fear by the Law, and of hope by the Goſpel; but active in nouriſhing them, Grace yet co-working with him herein.

3. That he is paſſive in receiving ſundry good Thoughts, holy Deſires, and a Power to will, and Motions to pray: but he is active in meditating on thoſe Thoughts, in proſecuting of thoſe Deſires, and in endeavouring to exerciſe his Power to will and to pray; Grace ready to help him, ever offering itſelf.

4. That praying, he is ſtill paſſive, but a willing patient, thirſting for Repentance, Faith, Love, or whatever he prayeth for; and active, but an helped agent, in producing the Acts of Repenting, Believing, Loving, out of thoſe Habits infuſed into him.

5. That he is both paſſive under the Power of God, keeping him, being a believer: and alſo active in watching over himſelf, with the Grace of God to keep and defend himſelf; according to that of St. *John*, *He that is begotten of God, keepeth himſelf.* He on whom God hath beſtowed the bleſſing of Adoption, and the hopes of eternal Glory, purifieth himſelf, as the ſame Apoſtle telleth us: upon which place St. *Auguſtine* thus: "Behold he hath not taken away Free-will; the Apoſtle ſaith, *keepeth himſelf pure.* Who keepeth us pure except God? But God keepeth thee not ſo againſt thy Will. Therefore inaſmuch as thou joineſt thy will to God, thou keepeſt thyſelf pure; thou keepeſt thyſelf pure, not of thyſelf, but by him who comes to dwell in thee; yet becauſe in this thou doſt ſomething of thine own will, therefore is ſomething alſo attributed to thee; yet ſo is it aſcribed to thee, that ſtill thou mayeſt ſay with the Pſalmiſt, *Lord, be thou my helper*:—If thou ſayeſt, *Be thou my helper*, thou doſt ſomething: for if thou doſt nothing, how doth he help?"

We

We ſay then a Sinner is never firſt, but always ſecond; not a leader, but a follower in every degree, of his Converſion. In the firſt entrance a mere Patient, in the ſecond progreſs a willing Patient, in the third an Agent, but an helped Agent, doing nothing alone without the co-operant Grace of God; ſaying, as it were a ſick Man, now you have put Life into me, lift me, and I will riſe; ſtay me, and I will ſtand; draw me, and I will come to you. For God forbid, we ſhould be ſo inconſiderate as to aſcribe the chief part to ourſelves, and the laſt to him, in the producing and perfecting thoſe Graces and Virtues which are his Gifts.

[*To be continued.*]

God's Love to Mankind. Manifeſted by diſproving the Abſolute Decree for their Damnation.

[CONTINUED *from* p. 401.]

MANY diſtinctions are brought to free the *Supralapſarian* way from the charge of Abſolute Reprobation: all which are no better than mere deluſions of the ſimple and inconſiderate, and give no true ſatisfaction to the underſtanding.

There is, ſay they, a two-fold Decree:

1. An *Operative*, by which God poſitively and efficaciouſly worketh a thing.

2. A *Permiſſive*, by which he decreeth only to let it come to paſs. If God worked Sin by an *Operative* Decree, then he ſhould be the author of ſin; but not if he decree by a *Permiſſive* Decree, to let it come to paſs. And this only, they ſay, they maintain.

1. We anſwer, It is true that God hath decreed to ſuffer ſin: not becauſe he needs ſin for the ſetting forth of his glory; but

but partly becauſe he is Supreme Moderator of the world, and knoweth how to bring good out of evil: and eſpecially for that reaſon which *Tertullian* preſſeth, namely, "becauſe man is "made by God's own gracious conſtitution, a free creature, un-"determined in his actions, till he determine himſelf: and "therefore may not be hindered from ſinning by Omnipotency, "becauſe God uſeth not to repeal his own ordinances."

2. It is true alſo, that a *Permiſſive* Decree is no cauſe of ſin, becauſe it is merely extrinſical to the ſinner, and hath no influence at all upon the ſin. And therefore it is fitly contradiſtinguiſhed from an *Operative* Decree. And if that ſide would in good earneſt impute no more in ſinful events to the divine power, than the word (Permiſſion) imports, their main concluſion would fall, and the controverſy between us end. But,

1. Many of them reject this diſtinction utterly, and will have God to decree ſin *(efficaciter)* with an energetical and working-will. Witneſs that diſcourſe of *Beza*, wherein he averreth and laboureth to prove, that God doth not only permit ſin, but will it alſo: and witneſs *Calvin* too, who hath a whole Section againſt it, calling it a *carnal* diſtinction, invented by the fleſh, and a mere evaſion to ſhift off this ſeeming abſurdity, that that Man is made blind by God's Will and Commandment, who muſt ſhortly after be puniſhed for his blindneſs: he calleth it alſo *(figmentum)* a *fiction*, and ſaith they do *(ineptire) play the fool* that uſe it.

2. They that admit the word *(Permiſſive)* do willingly miſtake it, and while they uſe the word, they corrupt the meaning. For,

1. *Permiſſion* is an act of God's conſequent and judiciary Will, by which he puniſheth men for abuſing their freedom, and committing ſuch ſins day by day, as they might have avoided; and to which he proceedeth ſlowly and unwillingly, as we may ſee, *Pſal.* lxxxi. 11. 12. Iſrael would none of me: ſo I gave them up, &c. *Ezek.* xx. 39. Go and ſerve every one his Idol; ſeeing ye will not obey me, &c. *Rom.* i. 21. 24. Be-

Becauſe when they knew God, they glorified him not as God: therefore God gave them up to their hearts luſt, to vile affections, and to a reprobate mind. In theſe places and many more we may ſee, that perſons left to themſelves are ſinners only; and not all ſinners, but the obſtinate and wilful, who will by no means be reclaimed. But the permiſſion which they mean, is an act of God's antecedent Will, exerciſed about innocent men, lying under no guilt at all in God's eternal conſideration.

2. *Permiſſion*, about whomſoever it is exerciſed, is no more than a not hindering of them from falling, that are able to ſtand, and ſuppoſeth a poſſibility of ſinning or not ſinning, in parties permitted: but with them it is a with-drawing or with-holding of grace needful for the avoiding of ſin, and ſo includeth an abſolute neceſſity of ſinning: for, from the withdrawing of ſuch grace, ſin muſt needs follow; as the fall of *Dagon*'s houſe followed *Sampſon*'s plucking away the Pillars that were neceſſary for the upholding of it. *Maccovius* in two diſputations, expounding this word *(Permiſſion)* circumſcribes it within two acts: the firſt of which is a *ſubtraction* of divine aſſiſtance neceſſary to the preventing of ſin: and having proved it by two arguments, that none may think he is alone in this, he ſaith, that he is compaſſed about with a cloud of witneſſes.

Their Permiſſion therefore of ſin, being a ſubtraction of neceſſary Grace, is equivalent to an actual, effectual working it. *(For a deficient cauſe in things neceſſary, is truly efficient)* and ſo is a mere fig-leaf, to cover the foulneſs of their opinion.

There are two things, they ſay, in every ill act.—

1. The *material* part, which is the ſubſtance of the action.

2. The *formal* part, which is the evil or obliquity of it. God is the Author of the action itſelf, but not of the obliquity and evil that cleaveth to it; as he that cauſeth a lame horſe to go, is the cauſe of his going, but not of his lame-going. And

there-

therefore it followeth not, from their opinion, that God is the Author of ſin.

1. All ſins receive not this diſtinction; becauſe of many ſins the acts themſelves are ſinful, as of the eating of the forbidden fruit, and *Saul's* ſparing of *Agag*.

2. It is not true, that they make the Decree of God only of actions, and not of their aberrations: for they make it to be the cauſe of all thoſe means that lead to damnation, and therefore of ſinful actions as ſinful, and not as bare actions. For actions, deſerve damnation, not as actions, but as tranſgreſſions of God's law.

3. To the *Simile* I ſay, that the rider or maſter that ſhall reſolve firſt to flea his horſe, or knock him on the head, and then to make him lame, that for his halting he may kill him, is undoubtedly the cauſe of his halting; ſo, if God determine to caſt men into Hell, and then to bring them into a ſtate of ſin, that for their ſins he may bring them to ruin, we cannot deny him to be the Author as well of their ſin, as of thoſe actions, to which they inſeparably adhere.

The Will is determined to an Object two ways:

1. By *Compulſion*, againſt the bent and inclination of it.

2. By *Neceſſity*, according to the natural deſire and liking of it.

God's Predeſtination, ſay they, determineth the Will to ſin this laſt way, but not the firſt; it forceth no man to do that which he would not, but carrieth him towards that which he would: when men ſin, it is true they cannot chooſe, and it is as true they will not chooſe. It followeth not therefore, that God's Decree is the cauſe of mens ſins, but their own wicked wills.

1. The Ancients made no diſtinction between theſe two words *(Neceſſity)* and *(Compulſion)*; but uſed them in this argument promiſcuouſly: and denied that God neceſſitated men to ſin, leſt they ſhould grant him to be the Author of ſin.

2. That

2. That which neceſſitateth the will to ſin, is as truly the cauſe of ſin, as that which forceth it; becauſe it maketh the ſin to be inevitably committed, which otherwiſe might be avoided; and therefore if the divine Decree neceſſitates man's will to ſin, it is as truly the cauſe of the ſin, as if it forced it.

3. That which neceſſitates the will to ſin, is more truly the cauſe of the ſin than the will is; becauſe it over-ruleth the will; and taketh from it its true liberty, by which it ſhould be Lord of itſelf, and diſpoſer of its own acts, and in reſpect of which it hath been uſually called ἀνυπεξούσιον αὐτοδέσποτον, *a power which is under the inſuperable check and control of no Lord but itſelf.* It over-ruleth, I ſay, and maketh it become but a ſervile inſtrument, irreſiſtibly ſubject to ſuperior command: and therefore is the true cauſe of all ſuch acts and ſins as proceed from the will ſo determined. For when two cauſes concur to the producing of an effect, the one a principal cauſe, the other inſtrumental, and wholly at the devotion of the principal; is the effect, in all reaſon, to be imputed to the principal, which by the force of its impreſſion produceth it, rather the ſubordinate and inſtrumental, which is but a mere ſervant in the production of it. It is ordinary in Scripture, to aſcribe the effect of the principal Agent. *It is not ye that ſpeak* (ſaith Chriſt) *but the Spirit of my Father that ſpeaketh in you. Matth.* x. 20. *I laboured more abundantly than they all, yet not I, but the grace of God which was in me.* 1 Cor. xv. 10.

Therefore, though man's will work with God's Decree in the commiſſion of ſin, and willeth the ſin which it doth, yet, ſeeing what the will doth, it doth by the power of God's almighty Decree, and cannot do otherwiſe; the ſin committed cannot ſo rightly be aſcribed to man's will the inferior, as to God's neceſſitating Decree the ſuperior cauſe.

4. That which maketh a man ſin by way of neceſſity, with and not againſt his will, is the cauſe of his ſin in a worſe manner, than that which conſtraineth him to ſin againſt his will; as he which by powerful perſuaſions draweth a man to ſtab, or

hang,

hang, or poiſon himſelf, is in a groſſer manner the cauſe of that evil action, than he that by force compelleth him, becauſe he maketh him to conſent to his own death. And ſo, if God's Decree do not only make men ſin, but ſin willingly too; not only cauſe that they ſhall do evil, but will evil; it hath the deeper hand in the ſin.

So much for the firſt Inconvenience ariſing from this opinion, namely, the diſhonour of God.

The ſecond Inconvenience is, the overthrow of true Religion, and good Government among men.

To this it ſeems to tend, for theſe Reaſons:

1. Becauſe it makes ſin to be no ſin indeed, but only in opinion. We uſe to ſay, *Neceſſity hath no law*: creatures in which Neceſſity beareth ſway, are without law. Lions are not forbidden to prey, birds to fly, fiſhes to ſwim, or any brute creatures to do according to their kinds, becauſe their actions are neceſſary: they cannot, upon any admonition, do otherwiſe. Among creatures indued with reaſon and liberty, laws are given to none, but ſuch as can uſe their principles of reaſon and freedom: fools, madmen, and children, are ſubject to no law, becauſe they have no liberty. To men that can uſe their liberty, laws are not given neither, but in thoſe actions which are voluntary. No man is forbidden to be hungry, thirſty, weary, ſleepy, to weep, to laugh, to love, or to hate, becauſe theſe actions and affections are neceſſary: the will may govern them, but it cannot ſuppreſs them.

Now if Neceſſity have no law, then actions in themſelves are evil; if under the dominion of abſolute Neceſſity, are tranſgreſſions of no law, and conſequently no ſins.

Chriſt, the Chriſtian faith, the Word and Sacraments, and whatſoever according to the Scriptures hath been done for the applying of the pardon of ſin, are all but mere fables, nay, very impoſtures, if ſin be nothing. And by conſequence, it is no matter at all, whether men be Chriſtians, Jews, Turks,

or Pagans, of what religion, or whether of any religion at all. And whither tendeth this, but to the overthrow of religion?

2. Becauſe it taketh away the conſcience of ſin.

Why ſhould men be afraid of any ſin that pleaſeth or may profit them, if they muſt needs ſin? Or what reaſon have they to weep and mourn when they have ſinned, ſeeing they have not ſinned truly, becauſe they ſinned neceſſarily?

The Tragedian ſaith, when a man ſinneth, *his Deſtiny muſt bear the blame. Neceſſity freeth him from all iniquity.* Sins are either the faults of that *irreſiſtible Decree* that cauſeth them, or no faults at all: if they are either, then ſorrow, fear, or any other act of repentance whatſoever, may as well be ſpared as ſpent.

3. Becauſe it taketh away the guilt of ſin.

Offences, if fatal, cannot be juſtly puniſhed, becauſe thoſe deeds for which men are puniſhed or rewarded, muſt be their own, under their own power, but no fatal actions or events are ſo. Therefore, if ſin be abſolutely neceſſary, it cannot be puniſhed either temporally or eternally.

1. Not *temporally*, as God himſelf hath given us to underſtand by that law which he preſcribed the Jews, Deut. xxii. 25. that if a maid commit uncleanneſs by conſtraint, ſhe ſhould not be puniſhed. As a man that is wounded to death by his neighbour, ſo was a virgin in that caſe, a *ſufferer* rather than a *doer*. This particular law is of univerſal right: no juſt puniſhment can be inflicted for ſin, where there is no Power in the party to avoid it. Did Magiſtrates think men's offences unavoidable, they would think it unreaſonable to puniſh them. Or, if offenders thought that their offences were their Deſtinies, and that when they Murder, Steal, commit Adultery, make Inſurrections, plot Treaſons, or practiſe any other outrageous Villainies, they do them by the Neceſſity of God's unalterable Decree, and can do no otherwiſe: they would (and might) complain of their puniſhments as unjuſt; as *Zeno*'s ſervant, when he was beaten by his maſter for a fault, told him out of his own grounds

grounds that he was unjuſtly beaten; becauſe he was *(fato coactus peccare) conſtrained to fault by his undeclinable fate.* And ſo would all men judge; did they conſiderately think that men could not chooſe but offend. And what would be the reſult of ſuch a perſuaſion, but a diſſolution of all good government!

2. Nor, if this be true, can that tribunal be juſt, on which the ſentence of Eternal Fire ſhall be denounced againſt the Wicked at the Laſt Day. To this, I have the Fathers bearing witneſs generally and plainly. So *Tertullian*, "The recompence of good or evil can with no juſtice be given to him "who is good or evil, not freely, but of neceſſity."

So St. *Hierom*, "Where Neceſſity domineers, there is no "place for Retribution." So *Epiphanius* ſaith, "The ſtars "which impoſe upon men a Neceſſity of ſinning, may be "puniſhed with better juſtice than the men themſelves." And *Proſper* ſpeaking of the judgment of God, by whom he decreed to render unto every man according to his works, ſaith, "This judgment ſhould never be, if men did ſin by the "Will and Determination of God." *Fulgentius* alſo ſaith, "It "is great injuſtice in God, to puniſh him whom he doth "not find, but make an offender." This was St. *Bernard*'s opinion too, "It is only a Will free from Compulſion and Ne"ceſſity, ſaith he, which maketh a creature capable of rewards "and puniſhment." Out of theſe Teſtimonies laid together may be collected three things:

1. That the Ancients called a *Neceſſity* of human actions good and bad by the name of *Deſtiny*, from what external cauſe ſoever this Neceſſity aroſe.

2. That they uſed theſe two Words, *Neceſſity* and *Compulſion*, promiſcuouſly: and therefore ſaid that Neceſſity as well as Compulſion takes away the Will's liberty.

3. That they believed the Judgments of God on ſinners could not be juſt, if they were held by the adamantine chains of any abſolute Neceſſity, under the Power of their ſins.

I conclude

I conclude this argument with the words of *Epiphanius*, writing of the error of the Pharisees, who believed the Immortality of the Soul, and yet held that all things come to pass by Necessity. " It is a point of extreme ignorance or madness " rather, for him that confesseth the great Day appointed for " the revelation of God's righteous Judgment, to say that there " is any Destiny, *any Necessity in men's actions*. For how " can the righteous Judgment of God and Destiny stand toge- " ther?" And, let me add, how can the belief of this and true piety stand together? For where this persuasion, that men's sins are necessary, is rooted in, Religion will quickly be rooted out.

4. It tends to the overthrow of Religion, because it makes the whole circle of man's life a mere Destiny. By it all our doings are God's Ordinances, all our imaginations branches of his Predestination, and all events in Kingdoms and Commonwealths the necessary issues of the Divine Decree. All things whatsoever, though they seem to do somewhat, yet (by this opinion) they do indeed just nothing. The best Laws restrain not one Offender, the sweetest Rewards promote not one Virtue, the most powerful Sermons convert not one Sinner, the humblest Devotions divert not one Calamity, the strongest Endeavours in things of any nature whatsoever, effect no more than would be done without them; but the necessitating, overruling Decree of God doth all. And if Laws do nothing, wherefore are they made? If Rules of Religion do nothing, why are they prescribed? If the Wills of Men do nothing, why are Men encouraged to one thing, scared from another? And if good Endeavours do nothing (being excited, continued, limited, controlled, and every way governed by an active, absolute, and almighty Decree) to what purpose are they used? Who seeth not plainly whither these things tend? To nothing more than the subversion of Piety and Policy, Religion and Laws, Society and Government. These and the like inconveniencies did so work with *Prosper*, that he calls him no Catholic who is of this

this opinion, "Whoſoever ſaith that men are urged to ſin and "to be damned by the Predeſtination of God, as by a fatal "(unavoidable) Neceſſity, he is no Catholic.

They did alſo make the Arauſican Council denounce, "That "any are predeſtinated by the Divine Power to ſin, we do "not only not believe, but with the greateſt deteſtation we "denounce an Anathema on ſuch (if there be any ſuch) as will "believe ſo great an evil."

Thus far of my reaſons againſt the upper way, that of the Supralapſarians.

The arguments by which for the preſent I ſtand convinced of the untruth of the lower way too, I will take from theſe five following heads; namely, from

I. Pregnant *teſtimonies* of Scripture, directly oppoſing it.

II. Some principal *attributes* of God, not compatible with it.

III. The *end of the Word* and Sacraments, with other excellent gifts of God to men, quite thwarted by it.

IV. *Holy endeavours* much hindered, if not wholly ſubverted by it.

V. *Grounds of comfort* (by which the conſcience in diſtreſs ſhould be relieved) which are all removed by it.

1. It is repugnant to plain and evident places of Scripture, as will appear by theſe inſtances.

As I live, ſaith the Lord, I have no pleaſure in the death of a ſinner, but that the wicked turn from his ways and live. Ezek. xxxiii. 11.

And leſt men ſhould ſay, It is true, God willeth not the death of a repenting ſinner; the Lord in another place of the ſame Prophet, extendeth the propoſition alſo to them that periſh; *I have no pleaſure in the death of him that dieth.* Ezek. xviii. 32.

In this Scripture we may note three things.

1. God's affection to men ſet forth *negatively*, *I have no pleaſure in the death of him that dieth.* *Affirmatively*, but that *the wicked turn.*

2. The

2. The perſons in whoſe deſtruction God delighteth not (*wicked* men): ſuch as for their rejecting of Grace die and are damned. If God have no pleaſure in their death, much leſs in the death of men, either altogether innocent, or tainted only with Original Sin.

3. The truth of his affection; *As I live, God would fain have us believe him*, ſaith *Tertullian*, when he ſaith, *I will not the death of him that dieth*, and therefore he bindeth his ſpeech with an oath. *Happy are we for whoſe ſake the Lord vouchſafeth to ſwear; but moſt unhappy, if we believe him not when he ſweareth.*

Now if God delight not in the deſtruction of wicked men, certainly he never did of his abſolute pleaſure, ſeal up millions of men, lying in the fall under invincible damnation: for ſuch a decreeing of men to eternal death, is directly oppoſite to a delight in their everlaſting life.

God hath ſhut up all in unbelief, that he might have mercy upon all. Rom. xi. 2.

In theſe words are two *(alls)* of equal extent, the one ſtanding againſt the other.

An *(all)* of unbelievers, and an *(all)* of objects of mercy: look how many unbelievers there be, on ſo many hath God a will of ſhewing mercy. And therefore, if all men of all ſorts and conditions, and every man in every ſort be an unbeliever; then is every man of every condition under mercy: and if every man be under mercy, then there is no preciſe antecedent Will of God, of ſhutting up ſome, and thoſe the moſt, from all poſſibility of obtaining mercy. For theſe two together cannot ſtand.

God ſo loved the world, that he gave his only begotten Son, that whoſoever believed in him ſhould not periſh. John iii. 16. *God loved the World*, ſaith the Text; that is, the whole lump of mankind: therefore he did not abſolutely hate the greateſt part of men.

Again, God loved it fallen into a gulph of ſin and miſery. For he ſo loved them, as to ſend his Son to redeem them; and a Saviour

a Saviour presupposeth sin. He did not therefore hate the most of them lying in the fall; for Love and Hatred are contrary Acts in God, and cannot be exercised about the same objects.

Many Expositors, I know, take *World* here in a restrained sense, and understand by it the Elect, or the World of Believers only; but they have little reason for it: for,

1. I think there can be no place in Scripture alleged, wherein this word *World*, especially with the addition of *whole*, as 1 *John* ii. 2. (a place equivalent to this) where *World* doth signify only the Elect, or only Believers; but it signifies either all men (or at least the most men, living in some certain place, and at some certain time, but without distinction of good and bad) or if it be used any where more restrainedly, wicked and reprobate men, who in their affections are wedded to the World, and therefore most properly deserve this name.

2. Suppose it were granted, that *World* in some Scriptures is restrained to the Elect; yet it cannot bear this signification here: because

1. The words then would have a senseless construction: for thus would they run; "God so loved the Elect, that whosoever believeth in him should not perish, &c." And if they run thus, this would follow: There are two sorts of the Elect, some that believe, and shall be saved; others that do not believe, and shall be damned.

2. Believers and Unbelievers, Damned and Saved, comprehend all mankind: for there is no man but he is one of these. Now *World* in this place includeth Believers and Unbelievers, the Saved and the Damned, as appeareth most plainly to him that layeth the 16th, 17th, and 18th verses together. Therefore it signifieth here all mankind, without exception of any.

Who would have all to be saved, and to come to the Knowledge of the Truth. 1 Tim. ii. 4.

In these words the Apostle delivereth two things:

1. That it is God's Will that men should be saved.

2. That

2. That it is alſo his Will they ſhould have the means, and make a good uſe of them, in coming to the Knowledge of the Truth, that ſo they might be ſaved. There is no Let in God, but that all men may believe and be ſaved: and therefore there is no abſolute Will, that many thouſand men ſhall die in unbelief, and be damned.

Two anſwers are uſually returned, which I confeſs give me little ſatisfaction.

1. That by *(all)* here we are to underſtand all ſorts, and not every particular man in thoſe ſorts.

It is true, that *(all)* is ſometimes ſo taken in Scripture, but not here: for the very context ſheweth, that we are to underſtand by it the individuals, and not the kinds. In the firſt verſe there is a Duty enjoined, *I will that Prayers and Supplications be made for all men*; and in this verſe the Motive is annexed, *God will have all to be ſaved*.—As if he had ſaid, Our Charity muſt reach to all whom God extends his Love to.

God out of his Love will have all to be ſaved; and therefore in Charity we muſt pray for all. Now in the Duty, *(all)* ſignifieth every man; for no man, though wicked and profane, is to be excluded from our prayers.

Pray for them, ſaith our Saviour, *that perſecute you. And pray*, ſaith the Apoſtle, *for Kings, and all that are in authority*; men in thoſe days, though the greateſt, yet the worſt, the very Lions, Wolves, and Bears of the Church; *Pray for them*. And if for them, then for any other. Thus in the Duty it ſignifieth every man; and therefore it muſt have the ſame extent in the Motive too, or elſe the Motive doth not reach home, nor is ſtrong enough to enforce the Duty.

2. The ſecond anſwer is, that God will have all to be ſaved with his *revealed Will*, but millions to be damned with his *ſecret Will*.

But if this anſwer ſtand, theſe inconveniences will follow:

1. That God's Words (which are his revealed Will) are not interpretations of his mind and meaning; and by conſequence

are

are not true: for the ſpeech which is not the ſignification of the mind, is a lie.

2. That there are two contrary wills in God; a *ſecret will*, that many ſons of *Adam* ſhall irrevocably be damned, and a *revealed* will, that all the ſons of *Adam* may be ſaved.

3. That one of God's wills muſt needs be bad, either the ſecret or the revealed will. For of contraries, if the one be good, the other is bad; and ſo of God's contrary wills, if one be good, the other muſt needs be bad. For, *Malum eſt contrarium bono*, *Evil is contrary to good.*

Not willing that any ſhould periſh, but that all ſhould come to repentance. 2 Pet. iii. 9.

This Scripture is not ſo liable to the exceptions againſt the former teſtimony. For it ſpeaketh That, in plain terms, which is contrary to abſolute Reprobation.

That which is uſually replied is, that the perſons here ſpoken of, are the Elect only, and ſuch as truly believe: God is not willing that any of them ſhould periſh.

But the contrary appeareth in the text. For the perſons here mentioned are thoſe toward whom God exerciſeth much *patience* and *long-ſuffering*, as it is in the words next going before. And who are they? Are they the Elect, are they believers only? No, but Reprobates rather, who die for their contempt of grace. For it is apparent by Scripture, that God doth patiently expect the converſion even of them that are never changed, but die in their ſins. Yea, of all men, Reprobates are the moſt proper objects of God's patience, as we may ſee, *Rom.* ii. 4. where St. *Paul*, ſpeaking of ſuch as go on in ſin, and treaſure up wrath to themſelves againſt the day of wrath, ſaith, that God uſeth patience towards them, that he might lead them to repentance. And *Rom.* ix. 22. *He endureth with much long-ſuffering the veſſels of wrath fitted to deſtruction.* Reprobates therefore, as well as others, nay, rather than others, doth *Peter* here ſpeak of, and ſaith, that God would have none of

them to periſh: if they do periſh, it is through their own fault and folly, and not God's abſolute pleaſure.

To theſe teſtimonies I may add theſe conditional ſpeeches.

If thou ſeek him he will be found of thee: but if thou forſake him, he will caſt thee off for ever. 1 Chron. xxviii. 9.

If you ſeek him, he will be found of you: but if you forſake him, he will forſake you. 2 Chron. xv. 2.

If thou doeſt well, ſhalt not thou be accepted? and if thou doeſt not well, ſin lieth at the door. Gen. iv. 7.

The juſt ſhall live by faith, but if he draw back, my ſoul [ἐκ εὐδοκεῖ] *ſhall have no pleaſure in him,* Heb. x. 38. He ſhall be a Reprobate.

By all theſe and many other places that ſpeak conditionally it is clear, that God forſaketh no man conſidered ſimply in the fall, till by actual ſins and continuance in them he forſake God. Now if God reject no man from ſalvation in time, till he caſt off God: then ſurely he rejected no man in purpoſe and decree, but ſuch as he foreſaw would caſt off him; for God's acts in time, are regulated by his Decrees before time, Eph. i. 11. *He worketh all things according to the counſel of his own will*; and therefore there muſt be an exact conformity between them, as between the rule, and the thing ſquared thereby. By what then God doth in the world, we may know what he purpoſed to do before the world, and by his actual caſting men off when they grow rebellious and impenitent, and not before, we may certainly gather, that he decreed to caſt the moſt for their foreſeen rebellion and impenitency, and not before.

The Opinion which contradicts all theſe plain and expreſs Scriptures, with the whole tenor of God's word, (though it ſhrouds itſelf in ſome dark and obſcure places of holy writ) I take to be an untruth, For what St. *Auſtin* ſaith in another caſe, I may ſafely ſay in this. "Shall we contradict plain places "becauſe we cannot comprehend the obſcure?" "A few "teſtimonies, ſaith *Tertullian*, muſt receive an expoſition an-

"ſwerable

" ſwe able to the current of Scripture, not contrary to " it."

This is my firſt reaſon.

[*To be continued.*]

The LIFE of BISHOP BEDELL.

WILLIAM BEDELL was born at *Black Notley* in *Eſſex*, in the year 1570. He was the youngeſt ſon of an ancient family. He was ſent to *Emanuel-College* in *Cambridge*, and put under Dr. *Chadderton*'s care, the famous head of that houſe; and here all thoſe extraordinary things, that rendered him afterwards ſo conſpicuous, began to ſhew themſelves in ſuch a manner, that he came to have a very eminent character both for learning and piety: ſo that appeals were often made to him, as differences or controverſies aroſe in the Univerſity. He was put in Holy Orders by the Biſhop *Suffragan* of *Colcheſter*. He was choſen Fellow of the College, in 1593, and took his Degree of Batchelor of Divinity, in the year 1599.

From the Univerſity he was removed to St. *Edmonſbury* in *Suffolk*, where he ſerved long in the Goſpel, with great ſucceſs; the opening dark paſſages, and comparing many texts of Scripture, together with a ſerious and practical application of them, being the chief ſubject of his ſermons. He had an occaſion not long after his ſettlement in this Charge, to ſhew how little he either courted preferment, or was afraid of great men: for when the Biſhop of *Norwich* propoſed ſome things to his Clergy, with which they were generally diſſatisfied, though they had not Reſolution enough to oppoſe them, he took that hard Province upon himſelf; and did it with ſo much ſtrength of Reaſon, as well as Diſcretion, that many of thoſe things were let fall: upon which his Brethren magnified him for it.

He

He checked them, and ſaid, " He deſired not the Praiſes of " Men."

His Reputation was ſo well eſtabliſhed both in the Univerſity and in *Suffolk*, that to Sir *Henry Wotton*, Ambaſſador to *Venice* at the time of the Interdict, he was recommended as the fitteſt Man to go Chaplain in ſo critical a conjuncture: where he was very near being an Inſtrument of a great and happy Change in that Republic. I need not ſay much of a thing ſo well known, as were the Quarrels of Pope *Paul* V. and that Republic; eſpecially ſince the Hiſtory of them is written ſo particularly by him that knew the matter beſt, *P. Paulo.*

Some Laws made by the Senate, reſtraining the exceſſive Donations extorted from ſuperſtitious Men, and the impriſoning ſome lewd Friars, in order to the executing Juſtice on them, were the Grounds of the Quarrel: and upon thoſe Pretences, the eccleſiaſtical Immanity from the ſecular Tribunals was aſſerted to ſuch a degree, that after that high-ſpirited Pope had tried what the ſpiritual Sword could do, but without ſucceſs, his Interdict not being obſerved by any, but the Jeſuits, the Capuchins, and Theatines, who were upon that baniſhed the State; he reſolved to try the temporal Sword next, according to the advice that Cardinal *Baronius* gave him; who told him in the Conſiſtory, that there were two things ſaid to St. *Peter*; the firſt was, *Feed my Sheep*; the other was, *Ariſe, and kill:* and therefore ſince he had executed the firſt part of St. *Peter*'s Duty, in feeding the Flock, by Exhortations, Admonitions, and Cenſures, without effect, he had nothing left but to ariſe and kill. Upon this the Pope, not finding any other Prince that would execute his Bulls, he reſolved to make War upon them himſelf. But when he ſaw that his Cenſures had not created any Diſtractions in the Republic, and found their Treaſure and Force like to prove a Match for the Apoſtolic Chamber, and to ſuch Forces as he could levy and pay, he was at laſt willing to accept of a Mediation; in which the Senate, though they were content to deliver the two profligate Friars,

Friars, yet aſſerted their Right and maintained their Laws, notwithſtanding his Threatening; nor would they ſo much as aſk Pardon, or crave Abſolution. But without going further into matters ſo generally known, I ſhall only mention thoſe things in which Mr. *Bedell* had ſome ſhare.

P. Paulo was then the Divine of the State; a Man equally eminent for vaſt Learning and Prudence, and was at once one of the greateſt Divines, and of the wiſeſt Men of his age. It muſt needs raiſe the Character of *Bedell* much, that an *Italian*, who, beſides the Caution that is natural to the Country, and the Prudence that obliged one in his circumſtances to a more than ordinary Diſtruſt of all the World, was tied up by the ſtrictneſs of that Government to a very great Reſervedneſs with all People; yet took *Bedell* into his very Soul: and, as Sir *Henry Wotton* aſſured the late King, he communicated to him the inward Thoughts of his Heart; and profeſſed, that he had learnt more from him in all parts of Divinity, whether ſpeculative or practical, than from any he had ever converſed with in his whole life. So great an Intimacy with ſo extraordinary a Perſon is enough to raiſe a Character, were there no more to be added. *P. Paulo* went further; for he aſſiſted him in acquiring the *Italian* Tongue, in which *Bedell* became ſuch a Maſter, that he ſpake as one born in *Italy*, and penned all the Sermons he then preached, either in *Italian* or *Latin*. In this laſt it will appear by the Productions of his Pen yet remaining, that he had a true *Roman* Stile, inferior to none of the modern Writers, if not equal to the Ancients. In Requital of the Inſtruction he received from *P. Paulo* in the *Italian* Tongue, he drew a Grammar of the *Engliſh* Tongue for his Uſe, and for ſome that deſired to learn it, that ſo they might be able to underſtand our Books of Divinity; and he alſo tranſlated the *Engliſh* Common Prayer-Book into *Italian*; and *P. Paulo* and the ſeven Divines, that during the Interdict were commanded by the Senate both to preach and write againſt the Pope's Authority, liked it ſo well, that they reſolved to have made

made it their Pattern, in caſe the Differences between the Pope and them had produced the Effect which they hoped and longed for.

The Intimacy between them grew ſo great and ſo public, that when *P. Paulo* was wounded by the Aſſaſſins that were ſet on by the Court of *Rome*; upon the failing of which Attempt a Guard was ſet on him by the Senate, who knew how to value and preſerve ſo great Treaſure; and much Precaution was uſed before any were admitted to come to him, *Bedell* was excepted out of thoſe Rules, and had free Acceſs to him at all times. They had many and long Diſcourſes concerning Religion. He found *P. Paulo* had read over the Greek Teſtament with ſo much exactneſs, that having uſed to mark every Word when he had fully weighed the Importance of it, as he went through it; he had, by going often over it, and obſerving what he had paſt over in a former Reading, grown up to that at laſt, that every Word was marked of the whole New Teſtament: and when *Bedell* ſuggeſted to him critical Explications of ſome Paſſages that he had not underſtood before, he received them with Tranſports of one that leaped for Joy, and that valued the Diſcoveries of divine Truth above all other things.

During his Stay at *Venice*, the famous *Ant. de Dominis*, Archbiſhop of *Spalata*, came to *Venice*; and, having received a juſt Character of Mr. *Bedell*, he diſcovered his Secret to him; and ſhewing him his ten Books, *De Republica Eccleſiaſtica*, which he afterwards printed at *London*, *Bedell* took the Freedom which he allowed him, and corrected many ill Applications of Texts of Scripture, and Quotations of Fathers. For that Prelate, being utterly ignorant of the Greek Tongue, could not but be guilty of many Miſtakes both in the one and in the other: and if there remain ſome places ſtill that diſcover his Ignorance of that Language, yet there had been many more, if *Bedell* had not corrected them. *De Dominis* took all this in good part from him, and did enter into ſuch Familiarity with him, and found his Aſſiſtance ſo uſeful, and indeed ſo neceſſary

to

to himſelf, that he uſed to ſay, he could do nothing without him.

A Paſſage fell out during the Interdict, that made greater Noiſe than perhaps the Importance of it could well amount to; but it was ſuited to the *Italian* Genius.

There came a Jeſuit to *Venice*, *Thomas Maria Caraffa*, who printed a thouſand Theſes of Philoſophy and Divinity, which he dedicated to the Pope, with this extravagant Inſcription:

PAULO V. VICE-DEO, Chriſtianæ Republicæ Monarchæ invictiſſimo, & Pontificiæ Omnipotentiæ Conſervatori accerimo.

"To *Paul* the V. the Vice-God, the moſt invincible Monarch of the Chriſtian Commonwealth, and the moſt zealous Aſſertor of the Papal Omnipotency."

All People were amazed at the Impudence of this Title; but when Mr. *Bedell* obſerved that the numerical Letters of the firſt Words, PAULO V. VICE-DEO, being put together, made exactly the Number of the Beaſt in the Revelation, he communicated this to *P. Paulo* and the ſeven Divines, and they carried it to the Duke and Senate. It was entertained almoſt as if it had come from Heaven; and it was publicly preached over all their Territories, that here was a certain Evidence that the Pope was Antichriſt. And it is like this was promoted by them more, becauſe they found it took ſo greatly with the *Italians*, that they could build much upon it. This flew ſo over *Italy*, that, leſt it ſhould take too much among the People, the Pope cauſed his Emiſſaries to give it out every where, "That Antichriſt was now born in *Babylon*, and was "deſcended of the Tribe of *Dan*; and that he was gathering a "vaſt Army, with which he intended to come and deſtroy "Chriſtendom: and therefore all Chriſtian Princes were exhorted to prepare all their Forces, for reſiſting ſo great an "Invaſion." And with this piece of falſe News, that was given out very confidently, the other Conceit was choaked.

When the Reconciliation with *Rome* was concluded, *P. Paulo* wiſhed he could have left *Venice*, and come over to *England* with

with Mr. *Bedell*; but he was ſo much eſteemed by the Senate for his great Wiſdom, and truſted with moſt important Secrets, that it was impoſſible for him to obtain his Congè; and therefore he made a ſhift to comply, as far as he could, with the eſtabliſhed way of Worſhip: but he had in many things particular Methods, by which he in a great meaſure rather quieted than ſatisfied his Conſcience. In ſaying of Maſs, he paſſed over many parts of the Canon, and in particular thoſe Prayers in which that Sacrifice was offered up to the Honour of Saints. He never prayed to Saints, nor joined in thoſe parts of the Offices that went againſt his Conſcience: and in private Confeſſions and Diſcourſes, he took People off from thoſe Abuſes, and gave right Notions of the Purity of the Chriſtian Religion: ſo he hoped he was ſowing Seeds that might be fruitful in another Age; and thus he believed he might live innocent in a Church that he thought ſo defiled. And when one preſſed him hard in this matter, and objected, that he ſtill held Communion with an idolatrous Church, and gave it Credit by adhering outwardly to it; all the Anſwer he made to this was, "That "God had not given him the Spirit of *Luther*."

He expreſſed great Tenderneſs and Concern for *Bedell* when he parted with him; and ſaid, that both he and many others would have gone over with him, if it had been in their power. But that he might never be forgot by him, he gave him his Picture, with an Hebrew Bible without points, and a little Hebrew Pſalter, in which he writ ſome Sentences expreſſing his Eſteem and Friendſhip for him; and with theſe he gave him the invaluable Manuſcript of the Hiſtory of the Council of *Trent*, together with the Hiſtory of the Interdict and of the Inquiſition; the firſt of theſe will ever be reckoned the chief Pattern, after which all, that intend to ſucceed in Hiſtory, muſt copy.

When *Bedell* came over, he brought along with him the Archbiſhop of *Spalata*, and one *Deſpotine*, a Phyſician, who could no longer bear with the Corruptions of the Romiſh Worſhip, and ſo choſe a freer Air. The latter lived near him in St.

St. *Edmondſbury*, and was by his means introduced into much Practice, which he maintained ſo well, that he became eminent in his Profeſſion, and continued to his Death to keep up a conſtant Correſpondence with him.

Mr. *Bedell* had now finiſhed one of the Scenes of his Life with great Honour. The moſt conſiderable Addition he made to his Learning at *Venice*, was in the Improvements of the Hebrew; in which he made a great Progreſs by the Aſſiſtance of *R. Leo.* In Exchange of it, he communicated to him that which was more valuable, the true Underſtanding of many Paſſages in the Old Teſtament, with which that Rabbi expreſſed himſelf often to be highly ſatisfied: and once in a ſolemn Diſpute he preſſed his Rabbi with ſo clear Proofs of Jeſus Chriſt being the true Meſſias, that he, and ſeveral others of his Brethren, had no other way to eſcape, but to ſay, that their Rabbins every where did expound thoſe Prophecies otherwiſe, according to the Tradition of their Fathers.

After eight years Stay he returned to *England*; and, without pretending to Preferment, he went immediately to his Charge at St. *Edmondſbury*, and there went on in his Miniſterial Labours. He had a Soul too generous to ſtoop to thoſe ſervile Compliances that are expected by thoſe that have the Diſtribution of Preferments. He thought that was an Abjectneſs of Spirit that became not a Chriſtian Philoſopher, who ought to expreſs a Contempt of the World, and a Reſignation to Divine Providence. He was content to deſerve Preferment, and did not envy others who arrived at it.

But though he was forgot at Court, yet Sir *Thomas Jermyn*, who was a Privy-Counſellor, and Vice-Chamberlain to King *Charles* I. and a great Patron of Virtue and Piety, took ſuch a Liking to him, that a conſiderable Living in his Gift falling void, he preſented him to it in the year 1615. When he came to the Biſhop of *Norwich* to take out his Title to it, he demanded large Fees for his Inſtitution and Induction: but *Bedell* would not give any more than ſufficient Gratification for

the Writing, Wax, and Parchment; and refuſed to pay the reſt. He looked on it as *Simony* in the Biſhop to demand more, and contrary to the Command of Chriſt, who ſaid, *Freely ye have received, freely give:* and thought it a branch of *Simony* to ſell ſpiritual Things to ſpiritual Perſons; and ſince whatſoever was aſked, that was more than a decent Gratification to the Servant for his Pains, was aſked by reaſon of the Thing granted, he thought this unbecoming the Goſpel, and a Sin both in the Giver and Taker. He had obſerved, that nothing was more expreſly contrary to all the primitive Rules.

Chryſoſtom examined a Complaint made againſt *Antonine*, Biſhop of *Epheſus*, for exacting Fees at Ordination. *Antonine* died before the Proceſs was finiſhed; but ſome Biſhops, that had paid thoſe Fees, were degraded. Afterwards not only all Ordinations for Money, but the taking Money for any Employment that depended upon the Biſhop's Gift, was moſt ſeverely condemned by the Council of *Chalcedon*. The Buyer was to loſe his Degree, and the Seller was to be in danger of it. And after that, ſevere Cenſures were every where decreed againſt all Preſents that might be made to Biſhops, either before or after Ordinations, or upon account of Writings, or of Feaſts, or any other Expence that was brought in uſe to be made upon that occaſion: and even in the Council of *Trent* it was decreed, "That nothing ſhould be taken for Letters diſ-"miſſory, the Certificates, the Seals, or upon any ſuch like "ground, either by Biſhops or their Servants, even though it "was freely offered."

Upon theſe accounts Mr. *Bedell* reſolved rather to loſe his Preſentation to the Parſonage of *Horingsheath*, than do that which he thought *Simony*. And he left the Biſhop, and went home. But ſome days after the Biſhop ſent for him, and gave him his Titles, without exacting Fees of him: and ſo he removed to that Place, where he ſtaid twelve Years, during which time he was a great Honour to the Church, as well as a Pattern to Churchmen. His Habit and Way of Living was becoming

becoming the Simplicity of his Profeſſion. He was very tender of thoſe that were truly poor; but was ſo ſtrict in examining Vagabonds, and ſo dextrous in diſcovering counterfeit Paſſes, and took ſuch Care of puniſhing thoſe that went abroad with them, that they came no more to him, nor to his Town. In all that time no Notice was ever taken of him, though he gave a very ſingular Evidence of his great Capacity: for being provoked by his old Acquaintance, *Wandſworth*'s Letters, he writ upon the Points in Controverſy with the Church of *Rome* with ſo much Learning and Judgment, and in ſo mild a Strain, that his Book had a good Effect on him for whom it was intended. This Book was printed, and dedicated to the late King, while Prince of *Wales*, in the year 1624.

He was well ſatisfied with that which God laid in his way, and went on in the Duties of his Paſtoral Care; and was a great Pattern thereof in *Suffolk* in the loweſt degree, as he proved afterwards in *Ireland* in the higheſt order. He laboured not as an Hireling, that only raiſed a Revenue out of his Pariſh, and abandoned his Flock, truſting them to the cheapeſt Mercenary; nor did he ſatisfy himſelf with a ſlight Performance of his Duty only for Faſhion-ſake; but watched over his Flock like one that knew he was to anſwer to God for thoſe Souls committed to his Charge: ſo he preached to the Underſtandings and Conſciences of his Pariſh, and catechiſed conſtantly. And, as the whole Courſe of his own moſt exemplary Behaviour was a continued Sermon, ſo he was very exact in the more private Affairs of his Function, viſiting the Sick, and dealing in ſecret with his People, to excite or preſerve in them a deep Senſe of Religion. This he made his Work; and he followed it ſo cloſe, lived ſo much at home, and was ſo little known, that when *Diodati* came over to *England*, many years after, he could hear of him from no Perſon that he met with, though he was acquainted with many of the Clergy.

Diodati was much amazed to find that ſo extraordinary a Man, that was ſo much admired at *Venice*, by ſo good Judges,

was

was not so much as known in his own Country: and so he was out of all Hope of finding him out, but by a mere Accident he met him on the Streets of *London*; at which there was a great deal of Joy on both Sides. And upon that *Diodati* presented him to *Morton*, the learned and ancient Bishop of *Duresme*, and told how great a Value *P. Paulo* set on him; upon which that Bishop treated him in a very particular manner. It is true, Sir *Henry Wotton* was always his faithful Friend; but his Credit at Court had sunk: for he fell under Necessities, having lived at *Venice* in an Expence above his Appointments. And as necessitous Courtiers must grow to forget all Concerns but their own; so the Favour they are in lessens, when they come to need it too much.

[*To be continued.*]

LETTERS.

LETTER XLV.

[*From Mr. C. Perronet.*]

The Breathing of a Soul strong in Faith.

Shoreham, January 26, 1746-7.

Dearest of Men,

HE that was from the Beginning reveal himself to you! GOD in TRINITY come, take up his eternal Abode in your inmost soul throughout all ages! Amen.—I received your kind and first Letter, in which you are so good as to tell me to write often to you. I hope you will at times let me hear from *you*.—Your hands are full of employment I know; but I hope all your avocations will be *partly* of what things I hunger after, especially from you—Reproof and Counsel.

As to going to *Newcastle*, the Motives that ever prevail with me are, first, An open Door of Providence:—warm Inclinations

tions of Mind, I know not how:—paternal Advice:—and the earneſt Perſuaſion of Friends, (not merely their Invitations.)—None of theſe I find now.——I have two things to draw back, though I want to go. Firſt, I have a ſwelling on my thigh, that has been coming eleven months. The Surgeon tells me, it is not dangerous, though it will be ſome time in healing. Secondly, I have great reaſon to believe my Brother *Ed.* has told publicly all I kept ſecret ſave to himſelf, and a few, even of our own family. —— I have nothing to object againſt what he has done: he knows the Mind of the Lord better than I. But ſince it is, I am backward in going amongſt thoſe he has told them to.——To yourſelf, and dear Brother *C.* I had no objections to it; and to others, I can only ſay [ſorrowfully] ſo be it.——The Reaſons why I ſpake to you were, Firſt, Becauſe I knew he would; 2dly, through love; 3dly, becauſe your private talk to me has been ſo *greatly* bleſſed to me, and I hoped in this it would be too; 4thly, becauſe you were ſo eminently employed by God, and I knew not but he deſigned you to inſtruct me. But you did *not* ſo much as give me your ſentiments, nor ſpeak hardly ten words. And now what I ſpake to you were Things of ſome moment. Thoſe other Things (which I know not to have ſpoken to him or any one) I ſhall be very ſhy in opening my lips upon, leſt any think too high of me, or grow offended. Experiences of Grace I hide not; but thoſe of the other kind, I think, when God would have them diſcloſed, he will ſtir up a deſire, and open a way to declare them. I may not perhaps be ſo cloſe as hitherto, yet to all upon the ſparing hand.

Your Scheme of going to *Scotland* is a Song to my Soul, when I think of it. May a Nation be born in a Day from your Mouth! May my beloved *J. W.* be κλητὸς απόστολος! O pray God to ſend me alſo ſome where to preach him my Soul loveth. I aſk not for Gifts; but to do all I can for him who did ſo much for me. Never any one in a Fever panted for

Waters

Waters more than I for a wearifome, painful Preaching of Chrift Jefus.

God daily fhews me the Extenfivenefs of Faith. I fee that I, nor any one ever had, or can have, fo much, but he is to feek a continual Increafe of it. What is the matter that I am not a Father in Chrift, but want of that Proportion of Faith that they have? I want to know, if the Eternal God died for *me*, why am I not poffeffed of all he deftigned for me? If Chrift gave himfelf for *me*, and reftigned up his Life not for himfelf, but for *me*, why am I not, and why have I not, all that he intended, and has amply purchafed by an Over-price? If his Righteoufnefs is mine, how is it that my Nature does not fhine with it? that I am not filled with the Glory of God within and without? I do not know how to account for it. The Fault cannot be in God, who fo loved me as to fend his Son into the world, &c. It cannot be in Chrift, who fo loved me as to die for me. It muft be in me: all in me.——What elfe to do I don't know; and yet I have not received the Spirit of Adoption *abidingly*. I have received as great Boldnefs, and as near a Familiarnefs to the Father, as *John* furely could at the Paffover to Chrift's human nature: but then it only comes and goes: it does not abide. I have alfo experienced one Thing, that have only light of one that knew it; i. e. fuch a Reconciliation to the Father, that I could not (for a time) without doing Violence to my Confcience, afk for *Reconciliation* no more than if he had healed me of a Fever, could I have afked him to have ftill healed me. Your Opinion on Things I truft will do me much good.

O Jefus! be not difpleafed; turn not away thy face; for then Satan will triumph: but rather let thy Power be increafed, to make us ftand perfect and complete in all the will of God! Ah, Lord! get thee honour upon *Pharaoh* and all his hoft; caft the Horfe and his Rider into the Sea; and appear in great Power and Glory for *thy own Purchafe*. Pray for me *greatly*. So I reft to you in Love unknown. The *abiding* Knowledge of

of the THREE be this hour to you and me, and throughout all ages. Amen.

The leaſt of all Chriſt's Sheep,

C. P.

LETTER XLVI.

[*From Mr. John Bennet.*]

Some Account of the Beginning of the preſent Work of God in *Cheſhire* and *Lancaſhire*.

Chinley, March 7, 1746-7.

SIR,

THIS day I have given Mr. *Charles Weſley* a particular Account of the Societies in *Derbyſhire*, *Cheſhire*, and *Lancaſhire*, according to his Requeſt.

His coming was not in vain. Surely a little Cloud of Witneſſes are ariſen amongſt us, who received the Word of Reconciliation under his miniſtry. I truſt God will ſend you alſo hither, to water the good Seed of his Word.

Laſt week I ſpent three days in and about *Cheſter*, and the Word was gladly received. I am aſſured, that the Time is come that the Goſpel muſt be preached in that City. The Inhabitants received me gladly, and ſaid, "We have heard of "*Weſley*, and read his books: why could you not have come "hither ſooner?" They alſo deſired that I would write immediately, and intreat you to come up thither alſo. —— I expounded at a Town four miles from *Cheſter*, where ſeveral of our Friends (unknown to you) came to hear me. —— A little Society is begun near *Namptwich*, and they have got your Hymn-Books, &c. *Theſe long to ſee you.*

The Manner I proceeded at *Cheſter* was as followeth: I heard a religious Society was kept in the City, and ſo I made an enquiry, and found them out; upon which I was deſired to preach, and afterwards preſſed upon to ſtay longer, or viſit them again.——I think your way is plain, and open into thoſe

parts.

parts. I desire, if you can, you will allow yourself some time, and visit them in your Return from the North. If you intend so to do, please to let me know in time, that I may give Notice; for the People will come from each quarter.

Some young Men in *Manchester* (that spoke with Mr. *Charles* when he was with us last) have begun a Society, and took a Room, and have subscribed their Names in a Letter to Mr. *Charles*, desiring you will own them as Brethren, and visit them in your Return. They also desire any of us *Helpers* in the Gospel may call on them. I have sent their Letter to *London*. ——Dear Sir, do not forget us.

I have been at *Rochdale* some few times since Mr. *Charles* was there, and begun a little Society. The Town is alarmed, and in Prospect of much Opposition, notwithstanding the Word is gladly received, and Multitudes flock to hear. This town is eight miles from *Manchester*, directly in your way from *Yorkshire*.

On *Monday* the 2d of this instant, as I was expounding in *John Heywood*'s house at *Holme*, five Miles from *Manchester*, a Band of wicked, drunken Men with Clubs and Staves, having a petty Steward of a neighbouring Gentleman's at their head as Captain or Leader, and gathered together by the blowing of a horn, came and assaulted the house, breaking the windows, pulling the *thatch* off some part of the house. I was obliged to leave off expounding, and we fell on our knees and prayed. The Shouts and Acclammations for some time abated, and I spoke to the people again. No sooner had I begun, but the Bells at *Eccles* and *Flixon* began to ring, and then they broke into the house. I was directed to go away to a Friend's house, which I did, and so escaped their Malice. I found such solid Peace as I never had done before in Trouble. It is not in the Power of Men or Devils to interrupt a Man's Peace a moment, that looks with a single eye to God.

I am, Your unworthy Brother,
and Son in the Gospel,
JOHN BENNET.

P. S. I must

P. S. I muſt confeſs, that I lately looked upon Man, as a mere *Machine*. And whoever conſiders Man as ſuch, cannot poſſibly eſcape falling into the Doctrine of *Reprobation* and *Election*. I looked upon Man in this Light, from reading ſome Authors, which has cauſed me many an uneaſy hour: I wiſh all my young Brethren may eſcape this *place of torment*. Unguarded expreſſions which we have uſed in our Exhortations, have given Riſe to the Calviniſtic Doctrine, as alſo to Antinomianiſm.

LETTER XLVII.

[*From Mrs. Jeannie Keith.*]

Some Account of the Family in the Orphan-houſe at *Newcaſtle*. The writer of it died many years ago.

Rev. Dear Sir, *May* 17, 1747.

I BELIEVE it will be agreeable to you to hear that I can heartily bleſs God that ever he brought me into this houſe; for I think it is like a little Heaven to me, and I never think myſelf more happy than when I am in it: for there is not only ſuch Love, but ſuch Freedom amongſt us, as I myſelf could not have believed would have been ſo ſoon. As for my part, I have never ſeen a thing that I thought amiſs in any of the family, neither do they ſeem to think any thing wrong in me.

I know nothing but the being in your houſe, that could have kept my Soul from being hurt; for I am as much entangled with the Great Ones of the World as ever: and if they are not with me, I am with them. Hitherto I have found the Grace of God ſufficient; but find myſelf in danger every hour. O the Deceitfulneſs of my Heart! May the Lord watch over it; for I cannot. I have great Reaſonings, whether to ſhake off all acquaintance with them or not: but that I dare not do, leſt the Lord ſhould have ſome End in it that I do not yet ſee: for I am ſurprized how they bear the Plainneſs

of Speech that I uſe; for with Tears do I tell them the Danger that their Souls are in.

O *how hardly ſhall a rich Man enter into the Kingdom of Heaven!* As to my own Heart, God knoweth it; I do not. I have had no ſuch Conflicts ſince ye went away, as I had before. But O! my God ſeemeth to keep me at a great diſtance. I would fain approach nigh, though with trembling. Sometimes I enter into the Holieſt by the Blood of Jeſus; can lay my hands upon the feet of his throne; pour my tears before him; and beg that he would not ſend me away again, but ſuffer me to lie at his feet for ever. But alas! I am ſoon exiled from his Preſence, and ſent back to wander in a World of Sin and Woe.

O! forget not your weak Child,

JEANNIE KEITH.

LETTER XLVIII.

[*From the Rev. Mr. William Grimſhaw.*]

The Labours of a worthy Clergyman of the Church of *England.*

Ewood, Aug. 20, 1747.

Rev. and very Dear Brother,

WHEREVER theſe Lines find you, may they find you full of the Spirit of Power, and of Love, and of a ſound Mind, fighting, in the Strength of our Lord, the good Fight of Faith, pulling down the ſtrong holds of Satan, and induſtriouſly labouring to deliver Multitudes of poor, ſin-ſlaved Souls out of the Kingdom of Darkneſs into the glorious Light and Liberty of the Sons of God! Such Succeſs let us daily and heartily beſeech our dear Redeemer to bleſs all his faithful Miniſters with, wherever he ſends them. —— You will deſire to know how I do. O dear Sir, hearty and happy in the Lord. —And how my Miniſtry, or rather the preſent State of my Pariſh. Bleſſed be God, flouriſhing ſtill more and more. ——

Our Societies are in general very lively in the Lord; and ſeveral others, though not as yet joined in Society, are nevertheleſs come to a Senſe of the pardoning Love of God: others are under deep Concern, or eagerly hungering and thirſting after our Redeemer. Two under my own roof are juſt now under true Conviction; one a Girl about 18 years old, and the other a Boy about 14: and, I hope, my own little Girl, between 10 and 11 years old. It is near ſix months ſince ſhe firſt began to ſhew a ſerious concern for her ſinful ſtate.

The Method which I, the leaſt and moſt unworthy of my Lord's Miniſters, take in my Pariſh, is this;—I preach the Goſpel, glad Tidings of Salvation to penitent Sinners through Faith in Chriſt's Blood only, twice every Lord's Day the year round, (ſave when I expound the Church Catechiſm and 39 Articles, or read the Homilies, which in ſubſtance I think my duty to do in ſome part of the year annually on the Lord's Day-mornings.)—I have found this Practice, I bleſs God, of inexpreſſible Benefit to my Congregation, which conſiſts, eſpecially in the ſummer ſeaſon, of perhaps 10 or 1200; or, as ſome think, many more ſouls.——We have alſo Prayers and a Chapter expounded every Lord's Day-evening.——I viſit my Pariſh in twelve ſeveral places monthly, convening ſix, eight, or ten families in each place, allowing any people of the neighbouring pariſhes, that pleaſe, to attend that Exhortation. This I call my Monthly Viſitation. I am now entering into the fifth year of it; and wonderfully, dear Sir, has the Lord bleſſed it.——The only Thing more are our Funeral Expoſitions or Exhortations, and viſiting our Societies in one or other of the three laſt days of every month. This I purpoſed, through the Grace of God, to make my conſtant buſineſs in my Pariſh, ſo long as I live.

But, O dear Sir, I know not what to ſay; I know not what to do.——Sometimes I have made Excurſions into neighbouring Pariſhes, to exhort; but always with a Nicodemical Fear, and to the great Offence of the Clergy, which, till lately, almoſt made

made me reſolve to ſally out no more, but content myſelf in my own bounds. Till lately I ſay; for on *Wedneſday* was ſix weeks, from about five o'clock in the afternoon to about twelve at night, and again for ſome hours together, I may ſay, the day following, my Mind was deeply affected with ſtrong Impreſſions to preach the Goſpel abroad. The Event I left to the Lord, fearing to be diſobedient to what, I truſt, was the Heavenly Call. —— The firſt thing ſuggeſted to me was, to viſit *William Darney*'s Societies. I accordingly met one of them about a month ago. Laſt week I ſtruck out into *Lancaſhire* and *Cheſhire*, Mr. *Bennet* bearing me company. We viſited the Societies in *Rochdale*, *Mancheſter*, and *Holme* in *Lancaſhire*, and *Booth-Bank* in *Cheſhire*. At the ſame time we made a viſit to Mr. *Carmichael*, a Clergyman at *Tarvin* near *Cheſter*. He ſays, he received Remiſſion of Sins laſt *September*, and, I believe, preaches the ſame Truth to his people.

From thence we came back by *Booth-Bank* to *Mancheſter*, viſited the Society a ſecond time there; and there we parted. I called and ſpent a part of two days with *William Darney*'s Societies, particularly thoſe in *Todmorden*, *Shore*, *Meller-Barn*, *Roſſendale*, *Widdup*, *Croſtone*, *Stoneſhaw-Yate*, *Crimſworth-Dean*. Every where the Lord was manifeſtly with us. Great Bleſſings were ſcattered, and much Zeal and Love, with great Humility and Simplicity appeared in moſt people every where. The whole Viſit found me Employment for near five days. O it was a bleſſed Journey to my Soul! —— I now in ſome meaſure begin to ſee into the Import of our Lord's Deſign by that deep Impreſſion upon my Mind above-mentioned. I am determined, therefore, to add, by the Divine Aſſiſtance, to the Care of my own Pariſh, that of ſo frequent a Viſitation of Mr. *Bennet*'s, *William Darney*'s, the *Leeds* and *Birſtal* Societies, as my own Convenience will permit, and their Circumſtances may reſpectively ſeem to require, all along eying the Lord's will and purpoſes for me. If I find the Lord's pleaſure be, that I muſt ſtill launch out further, I will obey; for he daily convinces

vinces me more and more what he has graciouſly done, and will do for my Soul. O I can never do enough in Gratitude and in Love to him, for the leaſt mite, if I may reverently ſo ſpeak, of what his Bleſſings are to me. O, dear Sir, that I may prove faithful and indefatigable in his Vineyard! that I may perſevere to the laſt Gaſp ſtedfaſt, immoveable, and always abounding in his Work! —— Do you pray—the ſame ſhall be mine for you, your dear Brother, and all our Fellow-Labourers.

What I purpoſe concerning ſurveying the aboveſaid Societies, as I have great Cauſe to believe it is the Lord's Will from the Freedom I feel thereto in my Heart, ſo I queſtion not but it will be agreeable to your Conception of it. I deſire to do nothing but in perfect Harmony and Concert with you, and therefore beg you will be entirely free, open, and communicative to me. I bleſs God, I can diſcover no other at preſent, but every way a perfect Agreement between your Sentiments, Principles, &c. of Religion, and my own; and therefore deſire you will (as I will do to you) from time to time lay before me ſuch Rules, Places, Propoſals, &c. as you conceive moſtly conducive to the Welfare of the Church, the private Benefit of her Members, and in the whole to the Glory of the Lord.——My Pulpit, I hope, ſhall be always at your's and your Brother's Service, and my Houſe, ſo long as I have one, your welcome Home. The ſame I'll make it to all our Fellow-Labourers, through the Grace of God.

Pleaſe to wink at the Faults you meet with in this long, incoherent Ramble; and aſſure yourſelf I am,

Your affectionate, but very unworthy
Brother in the Lord,

WILLIAM GRIMSHAW.

LETTER

LETTER XLIX.

[*From the Rev. Mr. George Whitefield.*]

On the Bleſſedneſs of Religious Union.

Philadelphia, Sept. 11, 1747.

Rev. and very dear Sir,

NOT long ago I received your kind Letter dated in *February* laſt. Your others I believe came to hand, and I hope ere now you have received my Anſwers. My Heart is really for an *outward* as well as inward Union. Nothing ſhall be wanting on my Part to bring it about: but I cannot ſee how that can poſſibly be effected, till we all think and ſpeak the ſame Things. However, I agree in giving an *univerſal Offer* to all poor Sinners that will come and taſte of the Waters of Life. But it is difficult to determine ſuch Matters at a Diſtance. Some time next Year, if the Redeemer ſpares my Life, I hope to ſee you Face to Face. In the mean while the Language of my Heart is,

O let us find the ancient Way,
Our wondering Foes to move,
And force the Heathen World to ſay,
See how theſe Brethren love!

I hope ere long to be delivered from my outward Embarraſſments. I long to owe no Man any thing but Love. That is a Debt, Rev. Sir, I ſhall never be able to diſcharge to you or your Brother: Jeſus will pay you all. For his Sake I love and honour you very much, and rejoice as much in your Succeſs as in my own. I cannot agree with you in ſome Principles; but that need not hinder Love, ſince I truſt we hold the Foundation, even *Jeſus, the ſame Yeſterday, To-day, and for ever.* The Lord bleſs what is right, and rectify what is wrong in us all! Even ſo, Lord Jeſus. Amen. Oh for Heaven, when we ſhall miſtake, and judge, and grieve one another no more! Lately I have thought I was ſailing ſeveral times into the bleſſed

bleſſed Harbour; but it ſeems I muſt put out to Sea again. My Redeemer's Will be done. Rev. Sir, I ſalute you for my dear Fellow-Pilgrim, who is gone forwards. Continue to pray for us, and aſſure yourſelves that you are always remembered by

Rev. and very dear Sir,

Your moſt affectionate, though unworthy
younger Brother, and willing Servant,
for Chriſt's Sake,

G. W.

POETRY.

ALCIDOR. By a Lady.

WHILE Monarchs in ſtern Battle ſtrove
For proud, imperial Sway,
Abandon'd to his milder Love,
Within a ſilent, peaceful Grove
Alcidor careleſs lay.

Some term'd it cold, unmanly Fear,
Some Nicety of Senſe,
That Drums and Trumpets could not hear,
The ſullying Blaſts of Powder bear,
Or with foul Camps diſpenſe.

A patient Martyr to their Scorn,
And each ill-faſhion'd Jeſt,
The Youth, who but for Love was born,
Remain'd,—that it was vaſt Return
To reign in *Cloria*'s Breaſt.

But

But O, a ruffling Soldier came
In all the Pomp of War;
The Gazettes long had ſpoke his Fame;
Now Hautboys his Approach proclaim,
And draw in Crowds from far.

Cloria among the reſt would gaze,
And as ſhe nearer drew,
The Man of Feather and of Lace
Stop'd ſhort, and with profound Amaze
Took all her Charms to view.

A Bow, which from Campaigns he brought,
Down to his Holſters low,
Her and the Spectators taught,
That her the faireſt Nymph he thought
Of all that form'd the Row.

Next Day, or e'er the Sun was ſeen,
Or any Gate unbarr'd,
At her's, upon th' adjoining Green,
From Ranks, with waving Flags between,
Were ſoften'd Trumpets heard.

The Noon does following Treats provide
In the Pavillion's Shade,
The Neighbourhood and all beſide,
That will attend the am'rous Pride,
All welcom'd with the Maid.

Poor *Alcidor*, thy Hopes are croſt!
Go, periſh on the Ground!
Thy Sighs by ſtrongeſt Notes are toſt,
Drove back, or in the Paſſage loſt—
Rich Wines thy Tears have drown'd.

In

In Women's Hearts, the ſofteſt things
Which Nature could deviſe,
Are yet ſome harſh and jarring Strings,
Which, when loud Fame or Profits rings,
Will anſwer to the Noiſe.

Poor *Alcidor!* go fight, or die!
Let thy fond Notions ceaſe:
Man was not made in Shades to lie,
Or his full Bliſs in Eaſe enjoy;
To *live*, or *love* in Peace!

To HEALTH. By a Young Lady.

O Health! thou Friend of Nature! Goddeſs blythe,
That oft upon the Uplands bleak art ſeen,
Printing with nimble Steps the dewy Green,
To help the early Mower whet his Scythe,
Or with the jocund Swain partake the Toil,
To preſs the Plough, and break the ſtubborn Soil.

Ah! wherefore doſt thou fly me, Nymph divine?
With Youth and Innocence thou lov'ſt to dwell,
And gentle Peace, ſoft whiſpering, "All is well!";
Youth, Innocence, and gentle Peace are mine;
Nor ſacred Friendſhip to my Heart denies
Her richeſt Treaſures, and her ſweeteſt Joys.

No boiſt'rous Paſſion ſhook my troubled Frame,
To fright thee from my Breaſt, nor pining Care,
Nor rankling Envy ever feſter'd there;
Nor did Intemp'rance e'er my Blood inflame:
And Grief, though long an Inmate of my Mind,
To Hope and Chearfulneſs her Place reſign'd.

To STELLA.

NO more, my *Stella*, to the ſighing Shades
Of blaſted Hope and luckleſs Love complain,
But join the Sports of *Dian*'s careleſs Maids,
And laughing Liberty's triumphant Train.

And ſee, with theſe is holy Friendſhip found,
With chryſtal Boſom, open to the Sight;
Her gentle Hand ſhall cloſe the recent Wound,
And fill the vacant Heart with calm Delight.

Nor Prudence ſlow, that ever comes too late,
Nor ſtern-brow'd Duty check her gen'rous Flame;
On all her Footſteps Peace and Honour wait,
And Slander's ready Tongue reveres her Name.

Say, *Stella*, what is Love, whoſe Tyrant Power
Robs Virtue of Content, and Youth of Joy?
What Nymph or Goddeſs, in a fatal Hour,
Gave to the World this Miſchief-making Boy?

By lying Bards in Forms ſo various ſhewn,
Deck'd with falſe Charms, or arm'd with Terrors vain;
Who ſhall his real Properties make known,
Declare his Nature, and his Birth explain?

Some ſay, of Idleneſs and Pleaſure bred,
The ſmiling Babe on Beds of Roſes lay;
Th re with ſweet Honey-dews, by Fancy fed,
His blooming Beauties open'd to the Day!

His wanton Head, with fading Chaplets bound,
Dancing, he leads his ſilly Vot'ries on
To Prejudices deep, o'er faithleſs Ground,
Then laughing flies, nor hears their fruitleſs Moan.

Some

Some ſay, from *Etna*'s burning Entrails torn,
More fierce than Tygers on the *Lybian* Plain,
Begot in Tempeſts, and in Thunders born,
Love widely rages like the foaming Main.

With Darts and Flames ſome arm his feeble Hands,
His Infant Brow with feeble Honours crown;
While vanquiſh'd Reaſon, bound with ſilken Bands,
Meanly ſubmiſſive, falls before his Throne.

Each fabling Poet ſure alike miſtakes
The gentle Power that reigns o'er tender Hearts!
Soft Love no Tempeſt hurls, nor Thunder ſhakes,
Nor lifts the flaming Torch, nor poiſon'd Darts.

Heav'n-born, the brighteſt Seraph of the Sky,
For *Eden*'s Bower he left his bliſsful Seat,
When *Adam*'s blameleſs Suit was heard on high,
And beauteous *Eve* firſt chear'd his lone Retreat.

At Love's Approach all Earth rejoic'd; each Hill,
Each Grove, that learnt it from the whiſp'ring Gale;
Joyous, the Birds their liveliеſt Chorus fill,
And richer Fragrance breathes in ev'ry Vale.

Well pleas'd in Paradiſe a while he roves,
With Innocence and Friendſhip hand in hand;
Till Sin found Entrance in the with'ring Groves,
And frighted Innocence forſook the Land.

But Love, ſtill faithful to the guilty Pair,
With them was driv'n amid a World of Woes;
Where oft he mourns his loſt Companion dear,
And trembling flies before his rigid Foes.

Honour,

Honour, in burniſh'd Steel completely clad,
And hoary Wiſdom, oft againſt him arm;
Suſpicion pale, and Diſappointment ſad,
Vain Hopes and frantic Fears his Heart alarm.

Fly then, dear *Stella*, fly th' unequal Striſe,
Since Fate forbids that Peace ſhould dwell with Love;
Friendſhip's calm Joys ſhall glad thy future Life,
And Virtue lead to endleſs Bliſs above.

To ASPASIA. In ANSWER.

By Miſs H———.

WISDOM, *Aſpaſia*, by thy gentle Muſe
Warns me to ſhun the dang'rous Paths of Love,
And rather thoſe of ſober Friendſhip chooſe,
With chearful Liberty in *Dian*'s Grove.

Yet, led by Fancy through deceitful Ground,
Oft have I Friendſhip ſought, but ſought in vain;
Unfaithful Friends with myrtle Wreaths I bound,
Unpleaſing Subjects of my plaintive Strain.

In youthful Innocence, a School-day Friend
Firſt gain'd my Siſter-Vows; unhappy Maid!
How did I wipe thy Tears, thy Griefs attend,
And how was all my Tenderneſs repaid!

No ſooner Grandeur, Love, and Fortune ſmil'd,
Than baſe Ingratitude thy Heart betrays;
That Friend forgot, who all thy Woes beguil'd,
Loſt in the Sunſhine of thy proſp'rous Days.

Save

Save me, kind Heav'n! from ſmiling Fortune's Power,
And may my Wiſhes never meet Succeſs,
If e'er I can forget one ſingle Hour
The Friend who gave me Comfort in Diſtreſs!

Yet Friendſhip's Influence I again implor'd,
To heal the Wounds by Diſappointment made;
Friendſhip my Soul to balmy Peace reſtor'd,
And ſent a gentle Virgin to my Aid.

Soft, modeſt, penſive, melancholy Fair,
She ſeem'd to Love and pining Grief a Prey;
I ſaw her fading Cheek, and fear'd Deſpair
Fed on her Heart, and ſtole her Life away.

But ah! how chang'd my Friend! how vain my Fears!
Not Death but Hymen ſtole her from my Heart;
Another Love diſpell'd her Sighs and Tears,
And Fame was left the Secret to impart.

Not twice the changing Moon her Courſe had run,
Since firſt the pleaſing Youth was ſeen and lov'd;
The Fair in ſecret Haſte he woo'd and won,
No Friend conſulted, for no Friend approv'd.

Suſpence not long my anxious Boſom pain'd,
My Friend arriv'd, I claſp'd her to my Breaſt,
I wept, I ſmil'd; alternate Paſſions reign'd,
Till ſhe the ſad unwelcome Tale confeſs'd,

Loſt to her Brother, Country, and to me,
A Stranger waſts her to a foreign Shore,
She travels Mountains, and defies the Sea,
Nor thinks of *Albion* or of *Stella* more,

Sure

Sure Nature, in her weakeſt, ſofteſt Mould,
Form'd my unhappy Heart falſe Friendſhip's Prey!
Another Story yet remains untold,
Which kind Compaſſion bids me not diſplay.

The lovely Siſter of a faithleſs Friend,
Weeping, intreats me ſpare the recent Tale;
Her Sighs I hear, her Wiſhes I attend,
And o'er her Siſter's Failings draw the Veil.

This my Succeſs in Search of Friendſhip's Grove,
Where Liberty and Peace I hop'd to find;
And ſoften'd thus with Grief, deceitful Love,
In Friendſhip's borrow'd Garb, attack'd my Mind.

But Paſſion raging like the roaring Main,
But calm and gentle as a Summer-Sea,
Meek Modeſty and Virtue in his Train,
What Friendſhip ought, true Love appear'd to be.

But ſoon was chang'd, alas! the pleaſing Scene,
Soon threat'ning Storms my timid Heart alarm'd;
And Love no more appear'd with Brow ſerene,
But cloath'd in Terrors, and with Dangers arm'd.

From theſe enchanted Bow'rs my Steps I turn,
And ſeek from Prudence, Safety and Repoſe;
Her rigid Leſſons I reſolve to learn,
And gain that Bliſs which Self-approof beſtows.

Thus, dear *Aſpaſia*, my unhappy Fate,
My Heart's firſt darling Schemes all blaſted ſee;
Yet now my Boſom glows with Hope elate,
Fair Friendſhip's Bleſſings ſtill to find with thee.

By

By thee conducted to the Realms of Peace,
No more in plaintive Strains the Muſe ſhall ſing,
Henceforth with Hymns of Praiſe, and grateful Bliſs,
The Groves ſhall echo, and the Vallies ring.

ON UNIVERSAL REDEMPTION.

MY dear Redeemer, and my God,
I ſtake my Soul on thy Free Grace;
Take back my Intereſt in thy Blood,
Unleſs it ſtream'd for *all* the Race:
I ſtake my Soul on this alone,
THY BLOOD DID ONCE FOR ALL ATONE.

Gracious and True, ſet to thy Seal,
Preach the glad Tidings to my Heart;
Now let my new-born Spirit feel
Pure univerſal Love Thou art,
In mine, in all our Boſoms move,
And teſtify, that God is Love.

Enlarge my Heart to all Mankind,
The Purchaſe of thy dying Groans,
O let me by this Token find
They All are thy Redeemed Ones;
For if I lov'd whom God abhorr'd,
The Servant were above his Lord.

Thus let me thy free Mercy prove
To all, who thy pure Truths oppoſe,
If I thy fierceſt Foes can love,
If I, to ſave my fierceſt Foes,
To die myſelf would not deny,
For whom couldſt Thou refuſe to die?

Dear dying Lord, thy Spirit breathe,
Kindle in us the living Fire,
Jesus, conform us to thy Death,
The Fulness of thy Life inspire,
O manifest in us thy Mind,
Benevolent to all Mankind.

Now, Lord, into our Souls bring in
Thine Everlasting Righteousness,
A Period make of Guilt and Sin,
And call us forth thy Witnesses,
That all Mankind, with us, may prove
Thy infinite and perfect Love.

On the Appearance of Champion DYMOKE at the CORONATION.

INgreditur mediam terror cristatus in aulam,
Dymokii magni martia progenies.
Progreditur, victor sine cœde vel hoste futurus,
A capite ad calcem totus in ære minax.
Stat; bibit; oblatum prudens non respuit aurum:
Regreditur dono dives, et egreditur.
Egredere, O dono dives; longumque valeto,
Dymokii magni martia progenies!

I shall be obliged to any Gentleman who will favour me with a Translation of the preceding Epigram.

THE Arminian Magazine, For NOVEMBER 1778.

An APPEAL to the GOSPEL for the true Doctrine of DIVINE PREDESTINATION, *concorded with the Orthodox Doctrine of GOD's* FREE-GRACE, *and MAN's* FREE-WILL.

By *JOHN PLAIFERE*, B. D.

[*Continued from page* 444.]

I PROCEED now to the Queſtion, "Whether God or "Man put the difference betwixt two perſons, of whom it "is ſuppoſed, that being equally called, the one is converted, "the other not." And grounding my Anſwer on the righteous Judgment of God, I determine that Man putteth the difference, and not God: becauſe God judgeth not his own Acts, but the Acts of Men; and every righteous Judge finds a difference, and doth not make any between party and party. Who put the difference between the Sacrifices of *Cain* and *Abel*, both alike inſtituted in Religion by their Father, but themſelves? God, a true witneſs, teſtified of *Abel*'s Gift as better than *Cain*'s.

Who put the difference between *Pharaoh* and *Nebuchadnezzar?* "* As to their Nature both were Men; as to their Dig- " nity both were Kings; as to the Cauſe, both held the People " of God in Captivity; as to the Puniſhment, both were mildly " admoniſhed by Chaſtiſements: what then occaſioned their " different Ends, but that one of them, ſenſible of God's hand, " groaned under the Memory of his Iniquity; the other, of " his own Free-will, fought againſt the moſt merciful Verity of " God?" ſaith St. *Auguſtine*. And ſo, on the Suppoſition of two being equally tempted by the Beauty of one fair Perſon, whereof one yieldeth to the Temptation, the other perſevereth the ſame he was before; " what elſe," ſaith he, " appeareth " in theſe, except that one would, the other would not loſe " his Chaſtity?" If God put the difference between the *Ninevites* repenting at the Preaching of *Jonas*, and the *Jews* not repenting at the Preaching of a *greater than Jonas*; how ſhould they riſe up in Judgment againſt theſe, and condemn them?

Yet many Abſurdities are ſaid to follow the aſſerting that a Man maketh himſelf to differ from another: but St. *Auguſtine* is the man that hath made it ſo ſcandalous, and ſo horrible to pious ears, by wringing that place of the Apoſtle, *Who maketh thee to differ from another?* 1 Cor. iv. 7. Let us firſt examine this notable place of St. *Paul*, and next thoſe Abſurdities enforced with ſo much confidence. And if the true Import of any expreſſions is beſt determined by conſidering the Occaſion on which they were ſpoken, it is evident that the Apoſtle ſpeaketh of ſuch Gifts as made the Perſon on whom they were conferred, more conſpicuous to others, not better in himſelf, or more acceptable to God; of Eloquence, Knowledge, Tongues, and the like; not of Faith, Charity, Repentance, Converſion. This Anſwer in ſubſtance was given by the *Remonſtrants*; to whom let us ſee what *Ameſius* replies: " I deny " it not, the Apoſtle treats of ſuch a Difference between the " Corinthian

* Auguſt. de Prædeſt. & Gratia, Cap. xv.

" Corinthian Teachers; but he uſeth ſuch an Argument as " may be applied to the Differences of Believers from Unbe- " lievers." I will demonſtrate, this Text cannot be applied to Gifts neceſſary to Salvation, viz. becauſe in them God willeth not that Difference which is between Believers and Unbelievers, but would have all believe and obey the Goſpel. This Difference offendeth God, and proceedeth as much from the Diſobedience of him that believeth not, as it doth from the Obedience of him that believeth; but of that part of the Difference which is by diſobeying, God is not the Author. It is Sin to him that wanteth Faith, after the Means of Faith afforded him; but no Sin to him that ſpeaketh not with Tongues, or propheſieth not: theſe were given without Labour or Means; but Faith, and the reſt needful to Salvation, had Means by which God gave them, about which Means Men might uſe a different Diligence. When the Scriptures ſpeak of God's *meaſuring to every Man as he will*, thoſe places reſpect ſuch Gifts as were given for the Service of the Church; in others, we are exhorted *to grow in Grace*; to *give all Diligence to add to Faith, Virtue*; as if the Smallneſs of ſaving Graces proceedeth from Men's Negligence, rather than God's Diſpenſation. Laſtly, the Difference in the Meaſure of Gifts of all ſorts, may come from God that giveth them; but the different uſing of theſe Gifts doth come from Man, who muſt be accountable to God for the uſage of them. That one Servant received five, another two, another one Talent, this Difference was from the Lord; but that one Servant gained five, another two, another none, this Difference was not from the Lord, but from the Servants; whence it is that one heareth, *Well done, thou good and faithful Servant*; another, *Thou wicked and ſlothful Servant.*

Being ſecure of this place of St. *Paul*, I come to avoid thoſe Abſurdities, in preſſing of which ſome ſo much triumph. They ſay, if Man make the Difference between himſelf and another, then it follows,

1. That

1. That God doth no more for the Elect than for the Reprobate.

2. That the Saints have no more to give Thanks to God for, than the Wicked.

3. That one Man may glory againſt another; for he hath done ſomething more than another did.

To each of theſe I will give a particular Anſwer, and afterwards a general Anſwer to all three. To the firſt of them; admitting for a while that God, in the Grace of Vocation, doth no more for the Elect than for the Reprobate, yet in the Execution of that gracious Calling, his Love to them appeareth ſingular, and they have infinite Reaſon of Gratitude above the Reprobate.

To the ſecond, as to the matter of *Thankfulneſs*, I anſwer, that as Grace is not therefore Grace, becauſe it is given to one, and denied to another; but becauſe it is given to the Unworthy: ſo my Thanks are not given to God, becauſe he hath been merciful to me more than to another, but becauſe he hath been merciful to me unworthy: and ſince Grace were not the leſs, but the greater, if it were given to all; my Thanks are not diminiſhed becauſe many more are Partakers with me in the ſame Benefits, but the greater; and would have been yet greater, had more ſtill been Partakers than are. Hear the words of *Salvian*, " But haply thou doſt ſay, there is a general Debt of " all Men touching theſe things of which we ſpeak, and that " the whole Race of Mankind, without exception, are obliged " thereunto (viz. for the Benefits of Chriſt's Paſſion); we con- " feſs it is Truth. But doth any Man therefore owe the leſs, " becauſe another alſo oweth the like ſum? Though it be a " general Debt, no queſtion it is alſo a ſpecial one; although " it oblige all Men in common, yet ſo it doth every one in " particular: for Chriſt, as he ſuffered for all, ſo he ſuffered " for every one; and beſtowed himſelf upon all, as well as upon " every Individual; and gave himſelf wholly for all, and wholly " for each particular Perſon. And in regard of this, whatever

" our

" our Saviour by his Suffering performed, as all owe the whole " Benefit of it to him, ſo no leſs doth every one; except per- " haps in this, every ſingle Perſon owes more than all Man- " kind, that he hath reaped as much Benefit thereby, as they " all."

Indeed ſome put the caſe of Mankind like a Company of Rebels, out of whom the King chooſeth whom he pleaſeth to pardon, and executes the reſt with the ſword. But the Scripture puts not the caſe of Man ſo, but rather thus; God by the Goſpel, as a King, mercifully proclaims a general Pardon to all the Company of Rebels in ſuch a County, upon Condition that he that cometh in and yieldeth his ſword, and taketh at the King's Pavilion a Ticket of his Pardon, be free to go home and enjoy the ſtate of a good Subject; but they that ſtand out, and refuſe this Grace, be after ſuch a day purſued with fire and ſword: they that ſubmit, magnify the Amplitude of the King's Mercy, ſorrow for ſuch as obſtinately ſtand out, juſtify his Execution done upon ſtubborn, ungrateful Rebels. You think to gain greater Thanks to God, by amplifying his Grace, upon one Conſideration of ſparing only ſome, but with prejudice to his Truth proclaimed to all. I hope to win greater Thanks to God, by amplifying his Grace upon another Conſideration, of ſparing all upon favourable Conditions, according to the Goſpel, the moſt wiſe Comprehenſion of the Grace, Mercy, Juſtice, and Truth of the Almighty.

To the third particular I anſwer, for Matter of Glorying, *Let him that glorieth, glory in the Lord.* Remember, that the Gifts of God are either immediate, proceeding from himſelf alone, as Prophecy, Tongues; or mediate, ſuch as proceed from God's Grace and Man's Will together. Of thoſe immediate Gifts there is no Glorying; for the latter part of the Text is ſtrong, *What haſt thou, that thou haſt not received? And if thou haſt received, why boaſteſt thou as if thou hadſt not received?* Here *having received* excludeth boaſting over another, whoſe *not having received* hath been no Fault of his, it having

having proceeded from the mere Will of the Giver. But for Gifts mediate, as Faith and Repentance, and Obedience in any particular Duty, they muſt be conſidered as the Gifts of God, and as our Duties; Things neceſſary upon God's Commandment, and upon the Peril of our Salvation: as they are Gifts of God wrought in us by his Grace preventing, helping, and ſtrengthening us, there is no glorying of them, but in the Lord. So St. *Paul* glorieth: *God's Grace towards me was not in vain; but I laboured more abundantly than they all: yet not I, but the Grace of God which was with me.* 1 Cor. xv. 10. *I know both how to be abaſed, and I know how to abound. I can do all things through Chriſt that ſtrengtheneth me.* Phil. iv. 12, 13. Here alſo *having received* excludes glorying in a Man's ſelf. Again, the ſame Gifts conſidered as Duties owing by us, and as proceeding from the Will of Man, helped by Grace, are no Matter of Glorying, becauſe they are due. Hence St. *Paul*, 1 Cor. ix. 16. *Though I preach the Goſpel, I have nothing to glory of; for Neceſſity is laid upon me: yea, woe is me, if I preach not the Goſpel.* And woe is me, may the Hearer of the Goſpel ſay, if I believe not. Not only that we have received, but alſo that we have done but what was our Duty, excludes glorying; according to that of our Lord, Luke xvii. 9, 10. *Doth he thank that Servant, becauſe he did the things that were commanded him? I trow not. So likewiſe ye, when ye ſhall have done all things which are commanded you, ſay, We are unprofitable Servants; we have done that which was our Duty to do.* What matter of Boaſting is it for a Man to have kept himſelf from a deteſtable Crime, wherein another ruſhing, precipitated himſelf to Hell? Yet I pray you, do not exclude all kind of Glorying; not that which St. *Paul* nameth, 2 Cor. i. 12. *For our Rejoicing is this, the Teſtimony of our Conſcience.* The Teſtimony of a good Conſcience is a Joy that he wanteth, who hath an evil one. Let Innocency waſh her hands without a check of Vain-glory: let *Samuel* call witneſs of his Integrity, and *Nehemiah* record his own good deeds: *The former Governors before*

before me had been chargeable to the People, even their Servants bare Rule over them: but ſo did not I, becauſe of the Fear of the Lord.

In general I anſwer to theſe three Objections—When things ſucceed well unto us, whatever be our natural Parts, whatever hath been our Induſtry or our Labours more than others, who is ſo void of Piety and Underſtanding, as not to aſcribe his good Succeſs unto God, the Fountain of all Good, and the principal Cauſe of all happy Events, who buildeth the Houſe more than all that labour on it, who keepeth the City above all that watch or ward, who giveth more to the Increaſe than all that plant or water? But yet the Builder, the Watchman, the Planter, the Waterer, have their Parts and Offices, which being neglected, the Houſe is not builded, the City is betrayed, the Tree is unfruitful.

Neither, truly, ſhould theſe poor things of the Will of Man, whether yielding or obeying, have been named the ſame day that God's Grace and Works are praiſed, or have been contended for in theſe Diſputes, had there not been a Neceſſity compelling thereto. They have compelled me, who under a colour of magnifying the Grace of God, aſcribe to it what is neither fitting nor true; ſo as by them Satan ſeeketh to ſubvert the Truth and Righteouſneſs of God, and to deſtroy all Piety and Religion in Men, bringing into the world ſtupid Sloth for ſome, a remorſeleſs Infidelity and Impenitency for others, the natural Offspring of that Doctrine that taketh away all Freedom of Will from Men in matters of Salvation; that turneth the general Promiſes of the Goſpel into particular; that limiteth an eſpecial kind of Grace, which is only effectual to a few ſecret ones by a direct Decree, the reſt being left deſtitute of true Grace, though they be called by the Word of the Goſpel.

Theſe things I was warned of long ago by *Melanchon*, before the Name of *Arminius* was heard of; "Let us remove," ſaith he, "from St. *Paul* ſuch Stoical Diſputes, as overthrow "Faith and Prayer: for how could *Saul* believe or pray, when

" that Decree had prepoſſeſſed his mind?" It is already decreed, that thou ſhalt be a Caſt-away; thou art not written in the number of the Elect. And, in the Chapter concerning Free-will, he ſaith he had known many who would argue in this manner, " If my Free-will doth avail nothing, till I perceive " that Regeneration you ſpeak of wrought in me, I will be " indulgent to my Unbelief and other vicious Affections;" and adds, " This Manichæan Imagination is an horrible Falſhood, " and from that Error our Minds are to be fetched off, and " taught that Free-will avails ſomewhat."

To conclude. With reference to the Queſtion about what maketh one Perſon differ from another, the ſame grave Author ſaith, " Whereas the Promiſe is univerſal, neither are there " in God contradictory Wills, there is a Neceſſity ſome Cauſe " of this Difference ſhould be in us; that *Saul* was rejected " and *David* received; of Neceſſity in thoſe two there was " ſome different Action." But we are ſtill to remember that *that* doing *ſomething* is not to be performed by mere natural Strength, but by the Help of Grace.

CHAP. VIII.

Of Converſion under the Terms of a new Creation, Regeneration, the firſt Reſurrection, &c.

THIS Chapter is an Anſwer to another Objection. There are who delight much in theſe Metaphors, rather than in the ſimple Term of *Converſion:* inferring hence, that a Man doth no more to his new Creation, than he did to his firſt; nor to his Regeneration, than he did to his Generation; nor to his Reſurrection from Sin, than *Lazarus* did to the raiſing his dead Body. But they might have obſerved,

1. That in our ſpiritual Nativity, as in our Natural, there are many preparative Diſpoſitions.

2. That Arguments taken from Allegories and Metaphors are weak and deceitful, if they be extended beyond that which the Scripture intendeth.

3. That,

3. That, as *Beza* himſelf, upon that Text, 2 Cor. v. 17. confeſſeth, "it muſt not be taken in the ſtricteſt ſenſe; for that "the new Creation extendeth not to the Subſtance, but to the "Qualities of a Man." So *Chryſoſtom*; "Being born, in this "place, doth not ſignify the being made a new Subſtance, but "the being improved in Excellency and Grace." Hom. on John iii.

4. They might have obſerved, that this Expreſſion denoteth, *firſt*, the Univerſality of the Change in Qualities diffuſed over the whole Man, which is ſuch, "that you could not know "him to be the ſame," ſaith *Chryſoſtom*; "and upon this "account he expreſſeth it alſo by a ſtronger Term, calling it "a Reſurrection, or being made a new Creature, that he might "intimate the Greatneſs of the Change." And that this is the Senſe of it, appears by St. *Paul*'s Deſcriptions of the old and new Man, and by his Parallels to this Text; *In Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature.* Gal. vi. 15. *In Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith that worketh by Love.* Gal. v. 6. *Circumciſion is nothing, and Uncircumciſion is nothing, but the keeping of the Commandments of God.* 1 Cor. vii. 19. Where that which conſtituteth a new Creature is plainly Faith that worketh by Love. *Secondly*, it expreſſeth the Neceſſity of this Change; 1. In Oppoſition to our firſt Birth from *Adam*, by which we are all Sinners, and excluded the Kingdom of God: but by Faith in Chriſt we are in him as in a ſecond *Adam*, and have from him Holineſs, as real and available to our Entrance into the Kingdom of God, as our being born of *Adam* was available to the excluding us thence. 2. In Oppoſition to the Jews boaſting themſelves *the Children of Abraham*, as if that were enough to Righteouſneſs and Happineſs; who, notwithſtanding, if they be not born again by another Birth, and that of God, may be the Children of the Devil. *Thirdly*, it implieth the Neceſſity of a ſupernatural Principle, from whence this Change muſt flow, without

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which there is no Hope for us ever to be converted: therefore the Apoſtle having ſaid, *Old things are paſſed away, behold all things are become new*; addeth, *and all things are of God.* 2 Cor. v. 17, 18. *For it is he that hath made us, and not we ourſelves*, in both Creations, Pſal. c. 3. and we are therefore, *God's Workmanſhip, created in Chriſt Jeſus unto good Works.* Eph. ii. 10.

5. But as to the Manner, each Creation and Generation hath ſomething peculiar to itſelf: for "he that made us without us, will not ſave us without us," as is obſerved by St. *Auguſtine.* In a proper Creation, there is a Change from *Non-exiſtence* to *Exiſtence*; in this metaphorical one, from *not having ſuch and ſuch Qualifications*, to *the having them:* the one perfecteth an uninformed Maſs; the other, a Creature already reaſonable, living, moving: in the one, God worketh immediately; in the other, by Means: the former could not be preceded by any Deſire of *Being* in the thing to be created; in reſpect to the latter, we may hear the Subject to be wrought on, petitioning, *Create in me a clean Heart, O God! and renew a right Spirit within me.* Pſal. li. 10. in the one Senſe, nothing was ever commanded to make itſelf; in the other, it is enjoined, *Make you a new Heart, and a new Spirit: for why will ye die, O Houſe of Iſrael!* Ezek. xviii. 31.

[*To be continued.*]

God's Love to Mankind. Manifeſted by diſproving the Abſolute Decree for their Damnation.

[CONTINUED *from* p. 459.]

SEcondly, Reprobation *croſſeth* ſome principal *Attributes* of God; therefore it cannot be true. For God uſeth not to make Decrees contrary to his own moſt glorious Nature, and ſuch as are incompatible with theſe excellent Attributes, by which he hath,

hath diſcovered himſelf to Men. God's Will always follows his Nature; the reaſon why, is given by the Apoſtle, 2 Tim. 2. 13. *God cannot deny himſelf.*

Two things are here to be premiſed.

I. That God's chief Attributes are thoſe in the manifeſtation of which God is moſt glorified, which are *Mercy*, *Juſtice*, *Truth*, and *Holineſs*. For God is more honoured by the Exerciſe of theſe among Men, than by the putting forth of his unlimited *Power* and *Sovereignty*; as a King is more renowned among his Subjects for his Equity and Clemency, than for his Dominion and Authority. And there is good reaſon for it. For

1. *Power* is no virtue; but Holineſs, Mercy, Juſtice, and Truth are; Acts of Power are not good of themſelves, but are made good or evil by their concomitants. If they be accompanied with Juſtice and Mercy, they are good, if otherwiſe, they are naught.

2. *Power* and *Sovereignty* may as well be ſhewed in barbarous and unjuſt Actions, as in their contraries. *Saul* ſhewed his Power in ſlaying the Lord's Prieſts; and *Nebuchadnezzar* in caſting the three Children into the fiery Furnace; but no Mercy, nor Juſtice, nor any thing elſe that was good.

II. The ſecond thing to be premiſed, is—

That Juſtice, Mercy, Truth, and Holineſs in God are the ſame in nature, with theſe Virtues in Men, and that which is juſt and merciful in Men, is ſo in God too. And by theſe Virtues in ourſelves, with Acts conformable to them, we may ſafely meaſure what are ſo in God. For otherwiſe theſe things will follow.

1. The diſtinction of divine Attributes into *communicable* and *incommunicable* would fall to the ground. For it might be ſaid, that the Holineſs, Mercy, Juſtice, and other Virtues that are in us, are not the Perfections of God in a lower degree communicated to us, but things of a different Nature.

2. Men cannot be truly ſaid to be made after God's Image; nor when regenerated, to be renewed after the ſame Image, and to be made Partakers of the Divine Nature. That Picture

cannot

cannot be the Picture of that Man, which doth not at all reſemble him; no more can we be called the Picture or Image of God, if in our Graces (in reſpect of which we are principally ſo called) there be not a lively Reſemblance of God's Attributes.

3. We cannot imitate God, as we are commanded; *Be ye perfect, as your heavenly Father is perfect*; and, *Be ye holy, as I am holy*: nor when we ſhew forth Holineſs, Mercy, Juſtice, and Sincerity, can we be ſaid to imitate God, if theſe be one Thing in God and in Men another.

Theſe two things being thus premiſed, that God's Holineſs, Mercy, Juſtice, and Truth, are four of his chief Attributes, in the Exerciſe of which he is glorified; and that we are to meaſure theſe Attributes by the ſame Virtues in ourſelves: I come to the Proof of my ſecond Reaſon againſt Reprobation ſtated even in the moſt plauſible way.

It oppoſeth God's principal Attributes; particularly, his Holineſs, Mercy, Juſtice, Sincerity.

Firſt, It fighteth with God's *Holineſs*, and maketh him the principal Cauſe of Sin in the greateſt Number of Men. I know the Defenders of it do not think ſo. For the main Reaſon which moved the Synod at *Dort*, and ſome other Divines before and ſince, to bring down Predeſtination thus low, and begin their Reprobation after the Fall, was, that they might maintain a fatal and abſolute Reprobation of Men, and yet avoid this Imputation. But what they intend, they have not compaſſed: for it followeth, even from their Concluſions too, that of all the Sins of Reprobates, which are the greateſt number by many degrees, God is the true and principal Author.

Two things, they ſay, there are, which taken together, infer it.

I. That God, of his own Will and Pleaſure, hath brought Men into an eſtate, in which they cannot avoid Sin.

II. That he leaveth the Reprobate irrecoverably in it.

1. That

1. That God, of his own Will and Pleaſure, hath brought Men into an eſtate, in which they cannot poſſibly avoid Sin; that is, into the ſtate of Original Sin, which conſiſts of two parts, 1. The Guilt of *Adam*'s Tranſgreſſions; 2. The Corruption of Nature. In both of theſe, they ſay, Mankind is intereſted, not through the Force of natural Generation (becauſe we all derive our Nature from *Adam*, as our firſt Principal) but by God's free and voluntary Order and Imputation. "* It "came not to paſs by any natural Means," ſaith *Calvin*, "that "all Men fell from Salvation by the Fault of our firſt Parent "—That all Men are held under the Guilt of eternal Death, "in the Perſon of one Man, is the clear and conſtant voice "of Scripture. Now this cannot be aſcribed to any natural "Cauſe; it muſt therefore come from the wonderful Counſel "of God." And a little after he hath the ſame again, "How "is it that ſo many Nations with their Children ſhould be in"volved in the Fall without Remedy, but becauſe God would "have it ſo? As roundly doth Dr. *Twiſſe* affirm the ſame: "+ The Guilt of Original Sin is derived to us only by Impu"tation; the Filth only by Propagation: and both theſe only "by God's free Conſtitution." A little before he hath theſe words: "The Fault of our Nature cometh from God's free "Appointment; for he doth not out of any Neceſſity, but of "his mere Will only impute the Sin of *Adam* to us." To this purpoſe he ſpeaketh a great deal more in the ſame place.

2. Secondly, they ſay, that God hath immutably decreed to leave far the greateſt Part of Mankind in this impotent Condition irrecoverably, and to afford them no Power and Ability ſufficient to make them riſe out of Sin to Newneſs of Life; and both theſe he doth out of his only Will and Pleaſure.

Of this Propoſition there are but three Branches.

I. God decreeth to leave them.

II. He doth leave them.

III. He

* Calv. Inſtit. Lib. III. Cap. 23. Sect. 7.

+ Twiſſe Vind. Gra. Lib. I. Par. 1. Digr. 4. c. 3. prope finem.

III. He doth both out of his alone Pleaſure.

1. God, ſay they, hath decreed to leave them without ſufficient Grace, and conſequently under an everlaſting Neceſſity of Sinning. This is the very *Helen* which they fight for; the main Act of that Abſolute Reprobation which, with joint conſent, they labour to maintain.

Moſt of them caſt their Reprobation into two Acts; a *Negative*, which is a peremptory Denial of Grace and Glory to ſome Men lying in the Fall; and a *Poſitive*, which, they ſay, is a Pre-ordination of the Men thus left, to the eternal Torments of Hell.

Others among them define Reprobation by an Act merely negative; and ſay, that the proper Acts of Reprobation are no other than a Denial of that Glory and Grace which are prepared for the Sons of God. But they all agree, that by the Decree of Reprobation, Grace neceſſary for the avoiding of Sin is flatly denied to Reprobates.

2. God doth actually, according to his eternal and unchangeable Decree, leave the Reprobates in their ſeveral generations without his Grace, under a Neceſſity of final and ſinful Impenitency. So the Divines of *Geneva* at the Synod, among their Theſes, have this for one: "Thoſe whom God hath "reprobated, out of the ſame Will by which he hath rejected "them, either he calleth not all, or being called, he renew-"eth not by the Spirit of Regeneration, ingrafted not into "Chriſt, nor juſtifieth."

3. God both decreeth and executeth this Leaving of Men to themſelves, of his own abſolute Will and Pleaſure. So our *Engliſh* Divines: "We affirm, that this Non-election is "founded in the moſt free Pleaſure of God." So the Miniſters of the *Palatinate*: "The Cauſe of Reprobation is the "moſt free and juſt Will of God—That God paſſeth over "ſome, and denieth them the Grace of the Goſpel, the Cauſe "is the ſame free Pleaſure of God."

Now

Now from theſe two things laid together, viz. 1. That God did bring Men into a Neceſſity of Sinning; 2. That he hath left the Reprobates under this Neceſſity; it will follow, that he is the Author of the Reprobates Sins.

1. Becauſe [*Cauſa cauſæ eſt cauſa cauſati*] "the Cauſe of "a Cauſe is the Cauſe of its Effect," (if there be a neceſſary Subordination between the Cauſe and the Effect) whether it be a Cauſe by Acts negative or poſitive. But God is the chief or ſole Cauſe, by their doctrine, of that which is the neceſſary and immediate Cauſe of the Sins of Reprobates, namely, their Impotency and Want of ſupernatural Grace; therefore he is the true and proper Cauſe of their Sins.

2. Becauſe that which withdraweth or withholdeth a thing, which being preſent would hinder an Event, is the Cauſe of that Event: as for Example, he that cutteth a String on which a Stone hangs, is the Cauſe of the Falling of that Stone; and he that withdraweth a Pillar which upholds a Houſe, is the true Cauſe of the Falling of that Houſe. But God, by their Opinion, withholdeth from Reprobates that Power which would keep them from falling into Sin; therefore he becometh a true and moral Cauſe of their Sins. "In whoſe power it is "that a thing be not done, to him it is imputed when it is "done," ſaith *Tertullian*.

It will not ſuffice to ſay, that God by withholding Grace from Reprobates becometh only an *accidental*, not a direct Cauſe of their Sins. For a Cauſe is then only accidental in relation to the Effect, when the Effect is beſide the Intention and Expectation of the Cauſe. For Example; digging in a Field is then an accidental Cauſe of finding a Bag of Gold, when that Event is neither expected nor intended by the Huſbandman in digging. But when the Effect is looked for and aimed at, the Cauſe (though it be the Cauſe only by withholding the Impediment) is not accidental: as a Pilot who withholdeth his Care and Skill from a Ship in a Storm, foreſeeing that by his Neglect the Ship will be loſt, is not to be reputed an accidental,

dental, but a direct Cauſe of the Loſs of that Ship. This being ſo, it followeth, that God by this Act and Decree of detaining Grace neceſſary to the avoiding of Sin from Reprobates, not as one ignorant of what will follow, but knowing it infallibly, and determining preciſely that which doth follow, namely, their Impenitency and Damnation, becometh the proper and direct Cauſe of their Sins.

Secondly, Reprobation oppoſeth God's *Mercy*.

God is merciful; a part it is of his Title, Exod. xxxiv. 6. *Merciful and gracious*. He is "a God whoſe Nature and Pro-"perty is always to have Mercy and to forgive."

Two ways is God's Mercy ſpoken of in Scripture, *abſolutely* and *comparatively*.

I. *Abſolutely*; and ſo it is ſet out in high and ſtately terms. It is called *rich Mercy*, Epheſ. ii. 4. *Abundant Mercy*, 1 Pet. i. 3. without *Heighth* or *Depth*, *Length* or *Breadth*, or any Dimenſions, Love *paſſing Knowledge*, Epheſ. iii. 18.

II. *Comparatively*. It is compared,

1. To his own Juſtice.

2. The Love that dwelleth in the Creature; and is advanced above both.

I. With his own Juſtice it is compared, and advanced above it; not in its Eſſence (for all God's Excellencies are infinite, and one is not greater than another) but in its Expreſſions, and ſome things that have relation to it; particularly in theſe:

1. In its *Naturalneſs* and Dearneſs to God. It is ſaid of *Mercy*, it *pleaſeth him*, Micah vii. 18. but Juſtice is called *his ſtrange Work*, Iſa. xxviii. 21. *He doth not afflict willingly, nor grieve the Children of Men*, Lament. iii. 33.

2. In the frequent *Exerciſe* of itſelf. He is ſaid to be *ſlow to Anger*, but *abundant in Goodneſs*, Exod. iii. 4. 6. Mercies are beſtowed every day, Judgments inflicted but now and then, ſparingly, and after a long time of Forbearance, when there is *no Remedy*, 2 Chron. xxxvi. 16. *All the Day long have I ſtretched*

ſtretched out my Hands to a gainſaying and rebellious People, Iſa. lxv. 2. that is, I have been patient a long Time, and in that Time I have not been idle, but employed in exhorting, promiſing, and ſhewing Mercy, that ſo I might do you Good.

3. In its *Amplitude*, or Objects to whom it extendeth. Viſiting the Iniquities of the Fathers upon the Children *to the third and fourth Generation*, but ſhewing Mercy *to Thouſands*, Exod. xx. 5, 6. In theſe words God implieth, that his Mercy reacheth farther than his Juſtice; and that by how much three or four come ſhort of a thouſand, ſo much doth his Juſtice come ſhort of his Mercy in the Exerciſe of it.

4. In the *Occaſions* that move God to exerciſe them. It is a great matter that moveth God to puniſh, as we may ſee, Gen. vi. 5, 6, 7. 12, 13. When the *Wickedneſs of Man was great in the Earth, and all Fleſh had corrupted his Way*, then God thought of a Flood. *How oft would I have gathered thee?* ſaith Chriſt to *Jeruſalem*, Matt. xxiii. 37. that is, I have not taken advantage againſt thee, nor upon the firſt, ſecond, or third Unkindneſs, caſt thee off: ſmall matters have not moved me to deſtroy thee, O *Jeruſalem!* But how ſmall an occaſion doth God take to ſpare Men? When he had examined *Sodom*, and found their Sins to be anſwerable to the Cry, yet for ten righteous Men's ſakes would he have ſpared *Sodom*, Gen. xviii. 32. What a ſlender Humiliation made him ſpare wicked *Ahab* and his Houſe a long time? 2 Kings xxi. 29. And the Repentance of *Nineveh*, whoſe Wickedneſs cried to the Lord for Vengeance, did eaſily procure her a Pardon.

Thus is God's Mercy advanced above his Juſtice.

II. By theſe things we ſee how highly the Scriptures ſpeak of God's Mercy, eſpecially in its Expreſſions to Mankind, to whom he hath borne a greater Love, and for whom he hath declared himſelf to have done far greater matters than for the Angels; the Wiſdom of God *delighting itſelf in the Children of Men, before the World was*, Prov. viii. 31. and gratifying them in the Fulneſs of Time with the Aſſumption of their Nature,

Heb. ii. 16. and the Redemption of their Souls with his Blood.

Now with ſuch *Mercy* cannot ſtand ſuch a Decree. Abſolute Reprobation being once granted, we may more properly call God a *Father of Cruelties*, than of *Mercies*; and of *Hatred*, rather than of *Love:* and the Devil's Name, [Satan, and Ἀπολλύων] an *Adverſary*, a *Deſtroyer*, may be fitter for him than a *Saviour*; which I tremble to think. Doth *Mercy pleaſe* him, when he hath made a Decree? Is he *ſlow to Anger*, when he hath taken ſuch a ſmall and ſpeedy Occaſion to puniſh the greater Part of Men for ever; and, for one Sin once committed, hath ſhut them up under invincible Sin and Damnation? Is his *Mercy abundant*, doth it reach further than Juſtice, when it is limited to a very few ſelected ones, while a hundred for one at leaſt (take in all parts of the world) are unavoidably caſt away, out of his only Will and Pleaſure? Or doth his *Love paſs Knowledge*, when we ſee daily far greater Love than this in Men and other Creatures? What Father and Mother (that have not caſt off Fatherhood and Motherhood, and Humanity too) would determine their Children to certain Death, nay to cruel Torments worſe than Death, for one only Offence, and that committed too, not by them in their own perſons, but by ſome other, and imputed only to them?

But to deliver things a little more cloſely. Four things being well and diſtinctly conſidered, do make it apparent, that this Decree is incompatible with God's Mercy.

1. That *Adam*'s Sin is the Sin of Man's Nature only, and no Man's perſonal Tranſgreſſion but *Adam*'s: it was neither committed nor conſented to by any of his Poſterity in their own perſons.

2. That it was the Sin of our Nature, not by Generation (as I have ſhewed) but by God's own voluntary Imputation.

3. That God did pardon it in *Adam* (ſo it is generally believed) who did actually and freely commit it in his own perſon.

4. That

4. That Chriſt came into the World to take away *the Sin of the World*, John i. 19. That God ſatisfied his wronged Juſtice, in the Blood of the Covenant, for all Mankind; and, without any Impeachment to Juſtice, opened a Way of Salvation to all and every Man.

Theſe Conſiderations being well digeſted, will make any Man think, that either there is no Decree of Abſolute Reprobation; or that God is not merciful to Men at all; much leſs more merciful to them than to other Creatures, but more ſharp a great deal and ſevere than he is,

1. To any Creatures in the World: or,

2. To the Devils themſelves.

1. Than to any other Creatures. For they, even the baſeſt among them, though perhaps they have but a deſpicable Being, yet they have ſuch a Being as is far better than no Being at all: whereas Men are determined by his omnipotent Decree to ſuch a woful Being, as is a thouſand times worſe than no Being at all. What Man would have accepted of Life, when firſt he entered upon it, if he had known upon what lamentable Conditions it was to be tendered? Or, did Men firmly believe this Decree, they would at a venture, with *Job*, curſe their Birth-day, be releaſed willingly from the Right of Creatures, and deſire their immortal Souls might vaniſh into nothing. And Parents, out of mere Compaſſion to their Children, would wiſh they had been born Toads or Serpents rather than Men; Creatures whoſe Beings at laſt ſhall be reſolved into nothing, rather than immortal Spirits.

2. To the very Devils alſo, ſuppoſing this Decree, God is more merciful than to Men; and yet the Devils are ſet forth in Scripture for the greateſt Spectacles of God's Severity. In one thing, this Decree maketh moſt Men and Devils equal; they are both ſure to be damned: but in three things Men are in a far worſe Condition.

1. In their *Appointment* to Hell, not for their *own, proper, perſonal Sins*, for which only the Devils are damned; but for the

the Sin of another Man, who lived and ſinned long before they were born.

2. In their *unavoidable Deſtination* to endleſs Miſery, under a *Colour* of the contrary. The Devils, as they are decreed to Damnation, ſo they know it, they expect it, they look for no other. But Men, who are appointed to Wrath, are fed up with Hopes of Salvation, and made to believe that the whole Buſineſs is put into their Hands; ſo, that if they periſh, it is not becauſe God will have no Mercy on them, but becauſe they will not be ſaved; when yet indeed there is no ſuch matter. Now if it be worſe to be deluded in Miſery, than ſimply to be miſerable; then is the Condition of Men, by this Decree, much worſe than the State of Devils.

3. In their *Obligation* to believe, and the *Aggravation* of their Puniſhment by not believing. The Devils, becauſe they muſt be damned, are not commanded to believe in Chriſt, nor is their Puniſhment heightened by their not believing: but miſerable Men, who, by this Decree, have no more Liberty to eſcape Hell than the Devils, muſt yet be tied to believe in Chriſt, and have their Torments increaſed if they believe not.

Nor doth that give me Satisfaction, which is uſually anſwered; namely, that God by this Abſolute Decree doth fully manifeſt his Juſtice and his Mercy too; his Juſtice towards Reprobates, his Mercy to the Elect; and that it is neceſſary that his Decrees ſhould be ſo ordered, that both theſe may be clearly declared by them. For,

1. God's Mercy is revealed to be *rich Mercy*, *abundant*, *long-ſuffering*, ſurmounting Juſtice, and beyond Underſtanding. Now ſuch a Mercy, ſet forth with ſuch Titles, clothed with ſuch Properties, is no ways manifeſted by this Decree.

2. Neither is God's pure and ſpotleſs Juſtice ſet forth by it, as I come now to ſhew: this being my third Argument drawn from God's Attributes againſt Abſolute Reprobation.

Thirdly,

Thirdly, Abſolute Reprobation is incompatible with God's *Juſtice*.

The Lord, ſaith *David*, *is righteous in all his Ways*, Pſalm cxlv. 17. *The Judgments of the Lord*, ſaith *Solomon*, *are Weight and Meaſure*, Prov. xvi. 11. Exact and without Exception. So apparently juſt is God, that he offereth the Juſtice of his Decrees and Ways to the Trial of human Underſtanding. *Iſa.* v. 3. *Judge, I pray you, between me and my Vineyard.* Thoſe to whom the Vineyard was committed, ſlew their Maſter's Heir, being ſent unto them. *What will the Lord of the Vineyard, think ye*, ſaith Chriſt, *do therefore, when he cometh, to thoſe Huſbandmen?* Matt. xxi. 40. In which words he appealeth to their Judgment: nay, he is content to prove himſelf and his Dealings to be juſt, by plain and evident Arguments. *Ezek.* xviii. 25, &c. *Are not my Ways equal, and yours unequal, O ye Houſe of Iſrael?* And he permits *Abraham* to reaſon with him about the Equity of his Doings: *Wilt thou ſlay the Righteous with the Wicked? Shall not the Judge of all the Earth do right?* Gen. xviii. 23. 25. With this inviolable Juſtice of God, Abſolute Reprobation cannot be reconciled.

My Reaſons are theſe.

I. Becauſe it maketh God to puniſh the Righteous with the Wicked.

The Supralapſarians ſay, in plain terms, that God decreed to Deſtruction Men conſidered without Sin, and therefore yet righteous. And the Sublapſarians ſay as much in effect; for they ſay two things:

1. That God did lay a Neceſſity upon every Man of being born in Original Sin.

2. That he hath determined for that Sin to caſt away the greateſt part of Mankind for ever. And ſo they make God to do that by two Acts, which the other ſay he did by one.

This is ſo clear a Caſe, that *Calvin* and others have not ſcrupled to ſay, "That God may with as much Juſtice determine Men to Hell the firſt way as well as the latter." See Inſtit.

Inſtit. lib. iii. cap. 23. ſect. 7. Where, againſt thoſe who deny that *Adam* fell by God's Decree, he reaſoneth thus: "All "Men are made guilty of *Adam*'s Sin by God's Abſolute De- "cree alone: *Adam* therefore ſinned by this Decree alone. "What hinders them to grant that of one Man, which they "muſt grant of all Men?" And a little after, "It is abſurd, "that theſe kind Patrons of God's Juſtice ſhould thus ſtumble "at a ſtraw and leap over a block." God may with as much Juſtice decree *Adam*'s Sin and Men's Damnation out of his only Will and Pleaſure, as out of that Will and Pleaſure decree the involving Men in the Guilt of the firſt Sin, and their Damnation for it. To the ſame purpoſe *Maccovius*: "From hence "we may ſee what to judge of that Opinion of our Adverſa- "ries, 'That God cannot juſtly ordain Men to Deſtruction "without the Conſideration of Sin.' Let them tell me which "is greater, to impute to one Man the Sin of another, and "puniſh him for it with eternal Death; or to ordain ſimply, "without looking at Sin, to Deſtruction? Surely no Man will "deny the firſt of theſe to be greater. But this God may do "without any Wrong to Juſtice; much more may he do the "other." So Dr. *Twiſſe*: "If God may ordain Men to Hell "for *Adam*'s Sin, which is derived unto them by God's only "Conſtitution, he may as well do it abſolutely, without any "ſuch Conſtitution." And it is moſt true, it is all one in Subſtance, ſimply to decree the Miſery of an innocent Man, and to involve him in a Sin that he may be brought to Miſery.

II. The ſecond Reaſon why it is againſt God's Juſtice, is, becauſe it maketh him require Faith in Chriſt, of thoſe to whom he hath preciſely, in his abſolute Purpoſe, denied both a Power to believe, and a Chriſt to believe in.

That God bindeth Reprobates to believe as well as others, is the conſtant Doctrine of Divines. So *Zanchius*: "Every "Man is bound to believe, that he is choſen in Chriſt to Sal- "vation, every Man without exception, even the Reprobate "himſelf; and if he believe it not, he committeth a grievous "Sin."

" Sin." Mr. *Perkins* alſo ſaith, " Every one in the Church " by virtue of this Commandment [*Believe the Goſpel*] is bound " to believe that he is redeemed by Chriſt, as well the Repro- " bate as the Elect, though for a different Reaſon: the Elect, " that by believing, he may be ſaved; the Reprobate, that by " not believing, he may be without Excuſe; and this out of " the very Purpoſe of God."

But they cannot in Juſtice be bound to believe, if they be abſolute Reprobates, for three Cauſes.

1. Becauſe they have no Power to believe: they want it, and muſt want it for ever. God hath decreed they ſhall never have any to their dying day. Now no Man can be juſtly tied to impoſſible Performances: becauſe no Man can fly like a Bird, nor reach Heaven with his Finger. Therefore, God cannot, with Juſtice, exact of any the Performance of theſe Actions; nor can he exact of Reprobates the Obedience of Faith, if it be not poſſible to them.

2. Becauſe it is not God's unfeigned Will they ſhall believe. No Man will ſay that it is God's ſerious Will, that ſuch a Man ſhall live, when it is his Will that he ſhall never have the Concourſe of his Providence and Preſervation. Nor can we ſay, that God doth in good earneſt will that thoſe Men ſhould believe, whom he will not furniſh with neceſſary Power to believe. It may rather be ſaid, it is God's unfeigned Will they ſhall not believe, becauſe it is his Will they ſhall want Power to believe. For it is a Maxim, " He who willeth a thing in " the Cauſe, willeth the Effect which neceſſarily floweth from " that Cauſe." Now if it be the certain Will of God, that Reprobates ſhall in no-wiſe believe, he cannot with Equity tie them to believe: for then he tieth them to an Act contrary to his determinate Will.

3. Becauſe they have no Object of Faith, no Chriſt to believe in. He commandeth to believe, but affordeth no Object to believe in: this foundeth not well. The Devils have no Part in Chriſt, or the new Covenant: we will not therefore

ſay,

ſay, that God can juſtly bind them to believe, or puniſh them as Tranſgreſſors of the Covenant, becauſe they believe not. How then can we ſay, that God can juſtly require Faith of Reprobates, or deſtroy them for not believing, if they have indeed no more Part in Chriſt or in the Covenant, than the Devils have? If a Man ſhould command his Servant to eat, and puniſh him for not eating, and in the mean time fully reſolve that he ſhall have no meat to eat; would any reaſonable Man ſay, that ſuch a Man was juſt in the Command or Puniſhment? Change but the Name, and the Caſe is the ſame. Again, that Chriſt died for Reprobates [according to the Doctrine of Abſolute Reprobation] is a Lie: and can God juſtly bind Men to believe a Lie?

III. The third Reaſon why the Abſolute Decree infringeth God's Juſtice, is, becauſe it will have him to puniſh Men for the Omiſſion of an Act, which is made impoſſible to them by his own Decree: not by that Decree alone, by which he determined to give them no Power to believe; but by that Decree alſo, by which he purpoſed that we ſhould partake with *Adam* in his Sin, and be ſtripped of all that ſupernatural Power, which we had by God's free Grant beſtowed upon us in *Adam* before he fell.

Theſe are the Reaſons which move me to think, that this Abſolute Decree is repugnant to God's *Juſtice*.

[*To be continued.*]

The LIFE of BISHOP BEDELL.

[CONTINUED *from* p. 468.]

WHILE Mr. *Bedell* was almoſt wholly neglected at home, his Fame was ſpread in *Ireland*: and though he was not known either to Biſhop *Uſher*, or to any of the Fellows of *Trinity-College*, *Dublin*; yet he was choſen, by their

unanimous Conſent, to be the Head of their College, in the year 1627: and as that worthy Primate of *Ireland*, together with the Fellows of the College, writ to him, inviting him to come and accept of that Maſterſhip; ſo an Addreſs was alſo made to the King, praying, that he would command him to go over. And that this might be the more ſucceſsful, Sir *Henry Wotton* was moved to give his Majeſty a true account of him; which he did in the following Letter:

" May it pleaſe your moſt gracious Majeſty,

" Having been informed, that certain Perſons have, by the good wiſhes of the Archbiſhop of *Armagh*, being directed hither, with a moſt humble Petition unto your Majeſty, that you will be pleaſed to make Mr. *William Bedell*, Governor of your College at *Dublin*, for the good of that Society: and I myſelf being required to render to your Majeſty ſome Teſtimony of the ſaid *William Bedell*, who was long my Chaplain at *Venice*, in the Time of my Employment there; I am bound in all Conſcience and Truth to affirm of him, that I think hardly a fitter Man could have been propounded to your Majeſty in your whole Kingdom, for ſingular Erudition and Piety, Conformity to the Rites of the Church, and Zeal to advance the Cauſe of God; wherein his Travels abroad were not obſcure, in the Time of the Excommunication of the *Venetians*.

" For, may it pleaſe your Majeſty to know, that this is the Man *Padre Paulo* took, I may ſay, into his very Soul; with whom he did communicate the inwardeſt Thoughts of his Heart; for whom he profeſſed to have received more Knowledge in all Divinity, both ſcholaſtical and poſitive, than from any in his days; of which all the Paſſages were well known unto the King your Father, of bleſſed memory. And ſo, with your Majeſty's good Favour, I will end this needleſs Office: for the general Fame of his Learning, Life, and Chriſtian Temper,

and thoſe religious Labours which himſelf hath dedicated to your Majeſty, better deſcribe him than I am able.

Your Majeſty's

Moſt humble and faithful Servant,

H. WOTTON."

But when this Matter was propoſed to Mr. *Bedell*, he expreſſed ſo much real Chriſtianity in his Anſwer, that I will give it in his own Words, in a Letter he writ to one employed to deal with him in this matter.

"SIR,

"I have this day received both your Letters, dated the 2d of this month; for Anſwer whereof, although I could have deſired ſo much reſpite, as to have conferred with ſome of my Friends, ſuch as poſſibly know the Condition of that Place better than I do, and my Inſufficiences better than my Lord Primate; yet ſince I perceive by both your Letters, the Matter requires a ſpeedy Anſwer, thus I ſtand: I am married, and have three Children; therefore, if the Place requires a ſingle Man, the Buſineſs is at an End. I have no Want, I thank my God, of any thing neceſſary for this Life: I have a competent Living of above a hundred Pounds a year, in a good Air, with a very convenient Houſe near my Friends, a little Pariſh, not exceeding the Compaſs of my weak Voice.

"I have often heard, that Changing ſeldom brings the better, eſpecially to thoſe that are well. And I ſee well, that my Wife (though reſolving, as ſhe ought, to be contented with whatſoever God ſhall appoint) had rather continue with her Friends in her native Country, than put herſelf to the Hazard of the Seas, and a foreign Land, with many Caſualties in Travel, which ſhe perhaps, out of fear, apprehends more than there is cauſe.

"All theſe Reaſons I have, if I conſult with Fleſh and Blood, which move me rather to reject this Offer; yet with all

all humble and dutiful Thanks to my Lord Primate for his good Opinion of me. On the other ſide, I conſider the End wherefore I came into the World, and the Buſineſs of a Subject of our Lord Jeſus Chriſt, of a Miniſter of the Goſpel, of a good Patriot, and of an honeſt Man. If I may be of any better Uſe to my Country, to God's Church, or of any better Service to our common Maſter, I muſt cloſe mine Eyes againſt all private Reſpects; and if God call me, I muſt anſwer, Here I am. For my part, therefore, I will not ſtir one Foot, or lift up my Finger for or againſt this Motion; but if it proceed from the Lord, that is, if thoſe whom it concerns there, procure thoſe who may command me here, to ſend me thither, I ſhall obey, if it were not only to go into *Ireland*, but into *Virginia*; yea, though I were not only to meet with Troubles, Dangers, and Difficulties, but Death itſelf in the Performance.

"Sir, I have, as plainly as I can, ſhewed you my Mind; deſiring you, with my humble Service, to repreſent it to my reverend good Lord, my Lord Primate. And God Almighty direct this Affair to the Glory of his holy Name, and have you in his merciful Protection. So I reſt,

Your loving Friend,

From *Bury*,
March 5, 1626. WILL. BEDELL."

The Concluſion of this Matter was, that the King, being well informed concerning him, commanded him to undertake the Charge; which he cheerfully obeyed; and ſet about the Duties incumbent on him, in ſuch a manner, as ſhewed how well he had improved the long Time of his Retirement he had hitherto enjoyed, and how ripely he had digeſted all his Obſervations.

He had hitherto lived as if he had been for nothing but Study; and now, when he entered upon a more public Scene, it appeared that he underſtood Government and human Life ſo well, that no Man ſeemed to be more cut out for Buſineſs. In the Government of a College, he reſolved to act nothing

till

till he both knew the Statutes of the Houſe perfectly well, and the Tempers of the People; therefore, when he went over firſt, he carried himſelf ſo abſtractedly from all Affairs, that he paſt for a weak Man. The Zeal that appeared afterwards in him, ſhewed, that this Coldneſs was only the Effect of his Wiſdom, and not of his Temper. But when he found that ſome grew to think meanly of him, and that even *Uſher* himſelf began to change his Opinion of him; when he went over to *England* ſome months after, to bring his Family over to *Ireland*, he was thinking to reſign his new Preferment, and return to his Benefice in *Suffolk*: but the Primate wrote ſo kind a Letter to him, that as it made him lay down thoſe Thoughts, ſo it drew from him the following Words in the Anſwer that he writ to him.

" Touching my Return, I thankfully accept your Grace's Exhortation, adviſing me to have Faith in God, and not conſult with Fleſh and Blood. Now I would to God that your Grace could look into my Heart, and ſee how little I fear the Lack of Proviſion, or any other thing in the World: my chief Fear, in truth, was and is, leſt I ſhould be unfit and unprofitable in the Place; in which caſe, if I might have an honeſt Retreat, I think no wiſe Man could blame me to retain it; eſpecially having underſtood that your Grace, whoſe Authority I chiefly followed at the firſt, did from your own Judgment, and that of other wiſe Men, ſo truly pronounce of me, that I was a weak Man. Now that I have received your Letters, ſo full of Encouragement, it puts ſome more Life in me. For ſure it cannot agree with that Goodneſs of yours, praiſed among all God's Graces in you, by thoſe that know you, to write one thing to me, and to ſpeak another thing to others of me; or to go about to beguile my Simplicity with Words, laying in the mean while a Net for my Feet, eſpecially ſince my Weakneſs ſhall in truth redound to the blaming of your own Diſcretion in bringing me thither."

Thus was he prevailed on to reſign his Benefice, and carry his

his Family to *Ireland*; and then he applied himſelf with that Vigour of Mind that was peculiar to him, to the Government of the College.

He corrected ſuch Abuſe as he found among them; he ſet ſuch Rules, and ſaw theſe ſo well executed, that it quickly appeared how happy a Choice they had made. And as he was a great Promoter of Learning, ſo he thought it his particular Province to inſtruct the Houſe in the Principles of Religion. In order to this, he catechiſed the Youth in the College once a Week, and preached once a Sunday, though he was not obliged to it: and that he might acquaint them with a plain Body of Divinity, he divided the Church-Catechiſm into fifty-two Parts, one for every Sunday, and explained it in a way ſo mixed with ſpeculative and practical Matters, that his Sermons were both learned Lectures of Divinity, and excellent Exhortations to Piety.

He had not ſtaid there above two Years, when, by Means of his Friend Sir *Thomas Jermyn*, a Patent was ſent to him to be Biſhop of *Kilmore* and *Ardagh*. And now, in the fifty-ninth Year of his Age, he entered upon a different Courſe of Life and Employment, when it might have been thought that the Vigour of his Spirits was much broken and ſpent. But by his Adminiſtration of his Dioceſe, it appeared that there remained yet a vaſt Force of Spirit to carry him through thoſe difficult Undertakings to which he found himſelf obliged by his Office; which if it makes a Man but a little lower than the Angels, ſo that the term Angel is applied to that Office in Scripture, he thought it did oblige him to an angelical Courſe of Life, and to divide his Time, as much as could conſiſt with a Body made of Fleſh and Blood, as thoſe glorious Spirits do, between beholding the Face of their Father which is in Heaven, and miniſtering to the Heirs of Salvation. He conſidered the Biſhop's Office made him the Shepherd of the inferior Shepherds, if not of the whole Dioceſe; and therefore he reſolved to ſpare himſelf in nothing, by which he might advance the

the Intereſt of Religion among them; and he thought it a diſingenuous Thing to vouch Antiquity for the Authority, and Dignity of that Function, and not at the ſame Time to expreſs thoſe Virtues and Practices that made it ſo venerable of old.

Since the Forms of Church-Government muſt appear amiable and valuable, not ſo much for the Arguments learned Men uſe concerning them, as for the real Advantages that ariſe from them. So he determined, with the great *Nazianzen*, to give Wings to his Soul, to reſcue it wholly from the World, and to dedicate it to God; as one that had God above all ſenſible Things, and had attained to a Familiarity with divine Matters, ſo that his Mind might be as an unſullied Mirrour, upon which he might receive and repreſent the Impreſſes of God and divine Things, unallied with the Characters of lower Objects. He ſaw he ſhould fall under Envy, and meet with great Oppoſitions; but he conſidered that as a ſort of Martyrdom for God, and reſolved cheerfully to undergo whatſoever uneaſy things he might ſuffer in the Diſcharge of his Duty.

He found his Dioceſe under ſo many Diſorders, that there was ſcarce a ſound Part remaining. The Revenue was waſted by exceſſive Dilapidations, and all ſacred Things had been expoſed to Sale in ſo ſordid a Manner, that it was grown to a Proverb.

One of his Cathedrals, *Ardagh*, was fallen to the Ground, and there was ſcarce enough remaining of both theſe Revenues to ſupport a Biſhop that was reſolved not to ſupply himſelf by indirect and baſe Methods: he had a very ſmall Clergy, but ſeven or eight in each Dioceſe of good ſufficiency; but every one of theſe was multiplied into many Pariſhes, they having many Vicarages a-piece; beſides, being *Engliſh*, and his whole Dioceſe conſiſting of *Iriſh*, they were Barbarians to them; nor could they perform any Part of divine Offices among them. But the State of his Clergy will appear beſt from a Letter that he writ to Archbiſhop *Laud* concerning it, which I ſhall here inſert.

" Right

" Right reverend Father, my honourable good Lord,

" Since my coming to this Place, I have not been unmindful of your Lordſhip's Commands, to advertiſe you of the State of the Church, which I ſhall now the better do, becauſe I have been about my Dioceſſes, and can ſet down, out of my knowledge, what I ſhall relate: and ſhortly, to ſpeak much ill of the Matter in a few Words, it is very miſerable. The Cathedral Church of *Ardagh*, together with the Biſhop's Houſe, is down to the Ground. The Church here built, but without Bell or Steeple, Font or Chalice. The Pariſh Churches all in a manner ruined. The People, ſaving a few *Britiſh* Planters, which are not a tenth Part of the remnant, obſtinate Recuſants. A Popiſh Clergy more numerous by far than we, and in full exerciſe of all Juriſdiction Eccleſiaſtical, by their Vicar-General and Officials, who are ſo confident as to excommunicate thoſe that come to our Courts, even in matrimonial Cauſes; which Affront hath been offered to myſelf by the Popiſh Primate's Vicar-General; for which I have begun a Proceſs againſt him. The Primate himſelf lives in my Pariſh, within two Miles of my Houſe, the Biſhop in another Part of my Dioceſe. Every Pariſh hath its Prieſt, and ſome two or three a-piece, and ſo their Maſs-Houſes alſo; in ſome Places Maſs is ſaid in the Churches. Friars there are in divers Places, who go about, and, by their importunate Begging, impoveriſh the People, who indeed are generally very poor, as from that Cauſe, ſo from their paying double Tithes to their own Clergy and ours, from the Dearth of Corn, and the Death of their Cattle thoſe late Years, with the Contributions to their Soldiers and their Agents; and which they forget not to reckon among other Cauſes, the Oppreſſion of the Court Eccleſiaſtical, which in very truth, my Lord, I cannot excuſe, and do ſeek to reform. For our own, there are ſeven or eight Miniſters in each Dioceſe of good ſufficiency; and (which is no ſmall cauſe of the Continuance of the People in Popery ſtill) *Engliſh*, which

which have not the Tongue of the People, nor can perform any divine Offices, or converſe with them; even the Clerkſhips themſelves are in like manner conferred upon the *Engliſh*; and ſometimes two or three, or more, upon one Man, and ordinarily bought and ſold, or let to farm. His Majeſty is now with the greateſt Part of this Country, as to their Hearts and Conſciences, King, but at the Pope's Diſcretion.

WILLIAM, *Kilmore* and *Ardagh*."

Kilmore, *April* 1, 1630.

Here was a melancholy Proſpect to ſo good a Mind, enough to have diſheartened him quite, if he had not had a proportioned Degree of Courage to ſupport him.

After he had recovered ſomewhat of the Spoils made by his Predeceſſor, and put himſelf into a Capacity to ſubſiſt, he went about reforming the Abuſes: the firſt he undertook was Pluralities, by which one Man had a Care of Souls in ſo many different Places, that it was not poſſible to diſcharge his Duty to them, nor to perform the Vows made at his Ordination, of feeding and inſtructing the Flock committed to his Care. And though moſt of the Pluraliſts did mind all their Pariſhes alike, that is, neglected all equally; yet he thought this an Abuſe contrary both to the Nature of Eccleſiaſtical Functions, to the Obligations the Care of Souls imported, and to thoſe ſolemn Vows Churchmen made at the Altar when ordained: and he knew well that this Corruption was no ſooner obſerved to have crept into the Chriſtian Church, than it was condemned by the fourth General Council of *Chalcedon*.

He thought it a vain and an impudent Thing for a Man to pretend, that he anſwered the Obligation of ſo ſacred a Truſt and Vow, by hiring ſome Curate to perform Offices; ſince the Obligation was perſonal, and the Watching over Souls had ſo many Things involved in it, beſides officiating according to the Rubrick, that it drew this ſevere Reflection from a witty Man, "That when ſuch Betrayers and Abandoners of that Truſt which

which Chriſt purchaſed with his own Blood, found good and faithful Curates, that performed worthily the Obligations of the paſtoral Care, the Incumbent ſhould be ſaved by Proxy, but be damned in Perſon." Therefore, the Biſhop gathered a meeting of his Clergy, and laid before them, both out of Scripture and Antiquity, the Inſtitution, Nature, and Duties of the Miniſterial Employment; and exhorted them to reform that intolerable Abuſe, which as it brought a heavy Scandal on the Church, and gave their Adverſaries great Advantages; ſo it muſt very much endanger both their own Souls, and the Souls of their Flocks: and to let them ſee that he would not lay a heavy Burden on them, in which he would not bear his own Share, he reſolved to part with one of his Biſhopricks: for though *Ardagh* was conſidered as a ruined See, and had long gone as an acceſſory to *Kilmore*; yet, ſince they were really two different Sees, he thought he could not decently oblige his Clergy to renounce their Pluralities, unleſs he ſet them an Example, and renounced his own; even after he had been at a conſiderable Charge in recovering the Patrimony of *Ardagh*, and though he was ſufficiently able to diſcharge the Duty of both Sees, they being contiguous and ſmall; and though the Revenue of both did not exceed a Competency, yet he would not ſeem to be guilty of that which he ſo ſeverely condemned in others: and therefore he reſigned *Ardagh* to Dr. *Richardſon*. The Authority of this Example, and the Efficacy of his Diſcourſe, made ſuch an Impreſſion on his Clergy, that they all renounced their Pluralities.

This Concurrence from his Clergy in ſo ſenſible a Point, was a great Encouragement to go on in his other Deſigns. There ſeemed to be a Finger of God in it, for he had no Authority to compel them; and he had managed the Minds of his Clergy ſo gently in this Matter, that their Compliance was not extorted, but free. One only was excepted, and he being Dean, exchanged his Deanry with another; for he was aſhamed to live in the Dioceſe where he would not ſubmit to ſuch

Terms, after both the Biſhop himſelf and all his Clergy had agreed to them. The Oppoſition given him by the Dean, his Senſe of that Matter, and Carriage in it, will appear from the following Letter, which he writ concerning it to the Primate.

" Moſt Rev. Father, my Hon. Good Lord,

" I cannot eaſily expreſs what Contentment I received at my late being with your Grace at *Termonſeckin*. There had nothing happened to me, I will not ſay, ſince I came into *Ireland*, but, as far as I can call to remembrance, in my whole Life, which did ſo much affect me in this kind, as the Hazard of your good Opinion. For, loving and honouring you in truth, without any private Intereſt, and receiving ſo unlooked-for a Blow from your own Hand, which I expected ſhould have tenderly applied ſome Remedy to me, being ſmitten by others, I had not preſent the Defences of Reaſon and Grace. And although I knew it to be a Fault in myſelf, ſince in the Performance of our Duties, the Judgment of our Maſter, even alone, ought to ſuffice us; yet I could not be ſo much Maſter of mine Affections as to caſt out this Weakneſs. But bleſſed be God, who, at my being with you, refreſhed my Spirit by your kind renewing and confirming your Love to me; and all humble Thanks to you, that gave me Place to make my Defence, and took upon you the Cognizance of my Innocency. And as far as mine Accuſer, whoſe Hatred I have incurred only by not giving Way to his covetous Deſire of heaping Living on Living, I am glad, and do give God Thanks that this Malignity, which a while maſked itſelf under the Pretence of Friendſhip, hath at laſt diſcovered itſelf by public Oppoſition. It hath not, and I hope it ſhall not be in his Power to hurt me; he hath rather ſhamed himſelf: and, although his high Heart cannot give his Tongue Leave to acknowledge his Folly, his Underſtanding is not ſo weak and blind as not to ſee it; whom I could be very well content to leave to taſte the Fruit of it alſo, without being further troubleſome to your Grace,

Grace, ſave that I do not deſpair, but your Grace's Authority will pull him out of the Snare of Satan, whoſe Inſtrument he hath been to croſs the Work of God.

" Your Grace's Letters of *Auguſt* 23, were not delivered to me till the 29th. In the mean ſpace what Effect thoſe that accompanied them had with Mr. Dean, you ſhall perceive by the incloſed, which were ſent me the 28th, the Evening before our Communion. I anſwered them the next Morning, as is here annexed. As I was at the Lord's Table, beginning the Service of the Communion before the Sermon, he came in, and after Sermon was done, thoſe that communicated not being departed, he ſtood forth, and ſpake to this Purpoſe:

" That whereas the Book of Common-Prayer requires, that before the Lord's Supper, if there be any Variance or Breach of Charity, there ſhould be Reconciliation: this was much more requiſite between Miniſters: and becauſe they all knew that there had been ſome Difference between me and him, he did profeſs, that he bore me no Malice nor Hatred, and if he had offended me in any thing, he was ſorry. I anſwered, that he had good reaſon to be ſorry, conſidering how he had behaved himſelf. For my part, I bore him no Malice, and if it were in my Power, would not make his Finger ache. Grieved I had been that he, in whom I knew there were many good Parts, would become an Inſtrument to oppoſe the Work of God, which I was aſſured he had called me to do. This was all that paſſed. He offered himſelf to the Lord's Board, and I gave him the Communion. After Dinner he preached out of 1 *John* iv. 21. *And this Commandment have we from him, That he that loveth God, love his Brother alſo.* When we came out of the Church, Dr. *Sheridan* delivered me your Grace's Letters. And thus Mr. Dean thinks he hath healed all, as you may perceive by his next Letters of *Auguſt* 30, only he labours about *Kildromfarten*; whereabouts I propoſed to have ſpoken with your Grace at my being with you; but I know not how it came not to my mind, whether it be that the Soul as well

as

as the Body, after ſome travel, eaſily falleth to reſt; or elſe God would have it reſerved perhaps to a more ſeaſonable Time.

" It is now above a Twelve-month (the Day in many reſpects I may well wiſh may not be reckoned with the Days of the Year) that your Grace, as it were, delivered to me with your own Hands, Mr. *Crian*, a converted Friar; to whom I offered myſelf as largely as my Ability would extend; though I had already, at your Grace's Commendation, received Mr. *Dunſterville* to be in my Houſe, with the Allowance of Twenty Pounds per Annum. The next Day before my Departure, Mr. *Hilton* made a Motion to me, That whereas he had in his Hands ſufficient to make the Benefice of *Kildromfarten* void, and if I would beſtow it upon Mr. Dean, he would do ſo, otherwiſe it ſhould remain *in ſtatu*. I anſwered with Profeſſion of my Love and good Opinion of Mr. Dean, whereof I ſhewed the Reaſons. I added, I did not know the Place nor the People; but if they were mere *Iriſh*, I did not ſee how Mr. Dean could diſcharge the Office of a Miniſter to them. This Motion was ſeconded by your Grace; but ſo as I eaſily conceived, that being ſolicited by your old Servant, you could do no leſs than you did. Mr. Dean after preſſed me, that, if without my Concurrence, your Grace would confer that Living upon him, I would not be againſt it; which I promiſed, but heard no more of it till about *April* laſt. In the mean-while, the Benefice next unto that which Mr. *Dunſterville* was already poſſeſſed of, falling void, whoſe former Benefice was unable, he ſaid, to maintain him, chiefly he promiſing Reſidence, I united it to his former, and diſmiſſed him to go to his Cure; wherein how careleſly he hath behaved, I forbear to relate.

" To return to Mr. Dean. About the Middle of *April* he brought me a Preſentation to *Kildromfarten* under the Broad Seal. I could do no leſs but ſignify it to the Incumbent, who came to me, and maintained his Title, requiring me not to admit. Whereupon I returned the Preſentation, indorſing the Reaſon

Reaſon of my Refuſal; and being then occaſioned to write to the Lords Juſtices, I ſignified what I thought of theſe Pluralities, in a Time when we are ſo over-matched in Number by the adverſe Party. This paſſed on till the Viſitation; wherein Mr. Dean ſhewed himſelf in his Colours. When the Vicar of *Kildromfarten* was called, he ſaid, he was Vicar, but would exhibit no Title. After the Curate, Mr. *Smith*, ſignified to me, that his Stipend was unpaid, and he feared it would be ſtill in the Contention of two Incumbents. Upon theſe and other Reaſons I ſequeſtered the Profits, which I have heard, by a Simoniacal Compact between them, ſhould be for this Year the former Incumbent's. Neither did Mr. Dean write or ſpeak a Word to me hereabout, till the Day before the Communion in the incloſed. That very Morning I was certified, that he propoſed to appeal to your Grace, which made me, in anſwer to his next, to add, *Quod facias fac citius.*

" Here I beſeech your Grace to give me leave to ſpeak freely touching this Matter; ſo much the rather, becauſe it is the only Root of all Mr. Dean's Deſpite againſt me. I think that of all the Diſeaſes of the Church in theſe Times, next to that of the Corruption of our Courts, this of Pluralities is the moſt deadly and peſtilent; eſpecially when thoſe are inſtituted into Charges eccleſiaſtical, who, were they never ſo willing, yet for Want of the Language of the People, are unable to diſcharge them: concerning which very Point, I know your Grace remembers the Propoſitions of the learned and zealous Biſhop of *Lincoln* before Pope *Innocent*. I will not add the Confeſſion of our Adverſaries themſelves in the Council of *Trent*, nor the Judgment of that good Father, the Author of the Hiſtory thereof, touching Non-Reſidency. Let the Thing itſelf ſpeak. Whence flow the Ignorance of the People, the Neglect of God's Worſhip, and defrauding the Poor of the Remains of dedicate Things, the Deſolation of Churches, the ſwallowing up of Pariſhes by the Farmers of them, but from this Fountain? There may be Cauſe, no doubt, why ſometimes, in ſome Places, and

to

to ſome Man, many Churches may be committed; but now that there are, beſides the titular Primate and Biſhop, of Prieſts in the Dioceſes of *Kilmore* and *Ardagh*, 66; of Miniſters and Curates, but 32. In this ſo great Odds as the Adverſaries have of us in Number (to omit the Advantage of the Language, the Poſſeſſion of People's Hearts, the Countenancing of the Nobility and Gentry) is it a Time to commit many Churches to one Man, whom I will not undervalue? But what hath he done in the Pariſhes already committed to him, for the Inſtruction of the *Iriſh*, that we ſhould commit another to him? He that cannot perform his Duty to one without an Helper, or that little Part of it whoſe Tongue he hath, is he ſufficient to do it to three? No: it is the Wages is ſought. And yet with the Means he hath already, that good Man, his Predeceſſor, maintained a Wife and a Family; and cannot he, in his ſolitary Life, defray himſelf? Well, if there can be none found fit to do the Duty, let him have the Wages to better his Maintenance. But when your Grace aſſureth us we ſhall lack no Men, when there is, beſides Mr. *Crian* (whom Dr. *Sheridan* hath heard preach as a Friar in that very Place; which I account would be more to God's Glory, if now he ſhould plant the Truth, which before he had endeavoured to root out) Mr. *Nugent*, who offereth himſelf in an honeſt and diſcreet Letter lately written to me: we have ſundry in the College, and two trained up at the *Iriſh* Lecture, one whereof hath tranſlated your Grace's Catechiſm into *Iriſh*; beſides Mr. *Duncan* and others: with what Colour can we paſs by theſe, and ſuffer him to fat himſelf with the Blood of God's People? Pardon me, I beſeech your Grace, when I ſay We: I mean not to preſcribe any thing to you; myſelf, I hope, ſhall never do it. And ſo long as this is the Cauſe of Mr. Dean's Wrath againſt me, whether I ſuffer by his Pen or his Tongue, I ſhall rejoice, as ſuffering for Righteouſneſs Sake. And, ſince himſelf in his laſt Letter excuſes my Intent, I do ſubmit my Actions, after God,

to your Grace's Cenſure, ready to make him Satisfaction, if in any thing, in word or deed, I have wronged him.

" Since my being with you, here was with me Mr. *Brady*, bringing with him the Reſignation of the Benefice of *Mullagh*, which I had conferred on Mr. *Dunſterville*, and united to his former of *Moybolke*. He brought with him Letters from my Lord of *Cork* and Sir *William Parſons*, to whom he is allied: but, examining him, I found him (beſides a very raw Divine) unable to read the *Iriſh*, and therefore excuſed myſelf to the Lords for not admitting him. A few Days after, viz. the 10th of this Month, here was with me Mr. *Dunſterville* himſelf, and ſignified unto me, that he had revoked his former Reſignation. Thus he plays faſt and looſe, and moſt unconſcionably neglects his Duty. *Omnes quæ ſunt, quærunt.*

" Indeed, I doubted his Reſignation was not good, inaſmuch as he retained ſtill the former Benefice, whereunto this was united. Now I ſee clearly there is a Compact between him and Mr. *Brady*, that if the ſecond could not be admitted, he ſhould reſume his Benefice again.

" Aſhamed I am to be thus tedious: but I hope you will pardon me, ſince you required, and I promiſed to write often; and having had no Opportunity to convey my Letters, this muſt ſerve for many. Concluding with mine and my Wife's humble Service to your Grace and Mrs. *Uſher*, and Thanks for my kind Entertainment, I deſire the Bleſſing of your Prayer, and remain always

Your Grace's Humble Servant,

WILLIAM, *Kilmore* and *Ardagh*."

Kilmore,
Sept. 18, 1630.

[*To be continued.*]

LETTERS.

they ſhould never more turn their Backs on God or his People. I ſtaid there near a Week, and had greater Congregations, both Night and Morning, than I uſed to ſee there in time paſt. I heard nothing of Brother *Holmes*'s Death till I got to *Norton*. I believe God hath done more by him at his Death than in all his Life. I never ſaw the People at *Sikehouſe* ſo earneſt.

I preached at *Norton*, and there ſeems to be a Revival there alſo; the Death of Brother *Holmes* hath ſtirred them alſo. He died a great Witneſs for God. We have a great Awakening in this Place alſo, occaſioned by the Death of an old Gentleman that was concerned in ſending me for a Soldier. About two Months before he died, he ſent for me, and I ſpake plain to him: he trembled and wept bitterly, and deſired me to come again; and I found him under as great Convictions as ever I ſaw a Man. After my third Viſit he told me, God had viſited him with great Love; ſo that all Pain both of Body and Soul departed from him for ſome time. His Pain of Body returned; but he found God had yet a deal of Work to do in his Soul. He had many Conflicts in his Soul after, but was not a Day for five Weeks together without ſome Returns of the Love of God. I was with him the Day before he died; and he ſaid, "Laſt "Night at twelve o'Clock God changed me; and I have as "great Encouragement to die as ever Man had." He deſired me to preach over him: he continued to praiſe God, and to tell every one that came near him what God had done for his Soul. He never complained of either Pain or Sickneſs, but ſeemed to be ſanctified, Body, Soul, and Spirit. I preached over him, and God laid his Hand upon many that had been Enemies before. Now they flock to hear the Word, and the Lord works amongſt us. I hope you will continue to pray for,

Your unworthy Son in the Goſpel,

JOHN NELSON.

LETTER

LETTER LII.

[*From Mr. John Varley.*]

The Death of William Holmes.

Rev. Sir, *Epworth, January* 31, 1747.

BROTHER *William Holmes*, going to *Miſſen* to viſit his Wife's Relations, was taken ill of a Fever. It continued nine Days. All this time he was preaching to all about him, and telling all who came to ſee him, what God had done for his Soul. He ſaid, the Day of his Death would be his Coronation-day. Every morning, finding ſo much of the Love of God, he bleſſed God for the Comforts of the Night paſt. Through the Violence of the Fever he was for ſome time light-headed; yet all this time he prayed as ſteadily as before. The ninth Day he appeared to be ſomething better; but the Fever returning, he died without a Sigh. Before he died, he told his Wife, it was ſtrongly impreſſed on his Spirit, that God had a Work to do by him at *Aſcham*. His Brother *Robert*, who lived there, told *John Nelſon*, that juſt at the Time of *William*'s Death (as he afterwards found) he was in Bed, groaning under ſtrong Convictions. He turned himſelf, and ſaid, *Lord, What ſhall I do to be ſaved?* A Voice anſwered, *Believe on the Lord Jeſus, and thou ſhalt be ſaved.* He knew it to be his Brother's Voice, and preſently perceived him come and lie down by him. He endeavoured to take him in his Arms, but he could not. He went out of the Room, ſhutting the Door after him, and left *Robert* rejoicing in God.

JOHN VARLEY.

LETTER

LETTER LIII.

[*From Mr. William Lunell.*]

Some farther Account of the Work in *Dublin*.

Dublin, June 27, 1748.

Rev. and very dear Sir,

YOUR affectionate Remembrance of me in your Letters was very agreeable, and your Desire of hearing from me was still more obliging: it is therefore with much pleasure I sit down to write to one I so much love, as I do dear Mr. *Wesley*.

As to the State of my Family at present, it is but melancholy; for since our Arrival we have known little else but Sickness and Disappointments. My Wife, to hide herself from the idle and impertinent World, retired to a Lodge by the Sea-side some Days after you left us: but in a few Days she was seized with such violent Disorders, as obliged her to hurry to her own House, where we now are. She is somewhat composed to what she hath been, but is so weak and low-spirited, that she cannot with Safety walk the Room; so you may judge. This, joined to the Loss I have had, in not being able to attend the Preaching, hath greatly distressed my Mind: but the Lord hath shewn me, that all this Affliction was necessary, and I trust he will bring me through, as Gold refined.

At present all kind of Persecution seems to be at an End. We had Preaching twice Yesterday, in the Green, to a large Congregation, were a Smile was scarce to be seen. The Soldiers attend; and one of the Officers sent for Mr. *Wheatly*, to converse with him. My Lord Chancellor's Gentleman was so affected likewise under the Word, that he desired earnestly to see him. I trust our dear Lord will so strengthen and support his Servants, that the Gospel may be received by all: and, indeed, it appears that it will quickly spread over the whole Land.

Mr.

Mr. *Williams* hath met with no Obſtructions, but was attentively heard by the greateſt Multitude he ever preached to in this Kingdom. This would be Matter of the greateſt Joy, if there were but Labourers ſufficient for ſo great a Work: but I truſt the Lord, whoſe Work it is, will provide.

I know you have many Trials as well as Comforts. O may the Lord give you more fully to enjoy the Reſt which he has purchaſed for his Children! And may his Work proſper in your Hands, that, at the great Day, Thouſands may be the Crown of your Rejoicing!

My Wife and Daughter, who are often refreſhed with heavenly Showers, ſalute you and your dear Brother moſt affectionately, with,

Dear Sir,

Your very unworthy, but ſincere Friend,

WILLIAM LUNELL.

LETTER LIV.

[*From Mr. William Spencer.*]

An Account of the Children at *Kingſwood* School.

Kingſwood, Auguſt 9, 1748.

Dear and Rev. Sir,

I HAVE undertaken to give you a particular Account of the Work of God that continues among our Little Ones, which is by the Deſire of Brother *Moſs*, whoſe Soul was for ſome time exceeding ſorrowful on account of the ill Behaviour of ſome of the Children, eſpecially *R. J.* Laſt Friday as he was muſing (it being his Turn to be with the Children) he concluded to beſeech the Lord for him in particular. This he did, and found his Burden removed, and expounded the 8th Chapter of St. *Mark* to them. As he ſpoke, he found the Spirit of God was with the Word. *R. J. Cab. Wayne*, and *Fred. Mullard*, were pricked to the Heart, and cried out, *What ſhall I do*

to

to be ſaved? E. J. ſeemed ſomething touched. He prayed with them till he was almoſt ſpent, while their Cries increaſed continually. Brother *Moſs* called Brother *Sellon*, Brother *Grou*, and me, who joined in Singing and Prayer till Eight o'Clock. Sometimes their Cries were ſo great, we could not hear ourſelves pray. While we were ſinging, *Jackey Williams* (after he had been to *R. J.* and the others who cried out, and exhorted them, one by one, to believe on the Lord Jeſus) went to thoſe who were not affected at all, and aſked them, "How if God ſhould require your Soul of you this Night, what would become of you? Without the Knowledge of Chriſt, you are loſt for ever?" Then he went to *E. J.* and ſaid. "O how "hard is your Heart, *Neddy!* fall on your Knees, and pray "to the Lord:" and with his Words there went Power; he fell on his Knees immediately, and cried out more than they all for Mercy; the Senſe of his State drank up his very Spirits: but he did not continue ſo long; for in the midſt of his Anguiſh he heard a Voice which ſpoke to his Soul, "Thy Sins "are forgiven thee." The Wind bloweth where it liſteth: the Spirit of the Lord has blowed on him, and breathed Life into his Soul; and lo, he lives and praiſes God! for the Love of God is ſhed abroad in his Heart: and laſt Night in particular, when I had been exhorting them to follow the Lamb whitherſoever he goeth, and to endure with Patience whatſoever he ſhould permit. *Jackey Standworth* likewiſe received a freſh Senſe of Pardon on *Friday*; he had all the Afternoon been under great Buffetings of the Enemy: ſo that *Jackey Williams*, *Jackey Standworth*, and *E. J.* walk in the Love of God, and in the Comforts of the Holy Ghoſt. Laſt Night *Neddy*'s Cup run over, and *Jackey Williams* received more Strength and holy Courage. But *Gaby Wayne* and *R. J.*'s Convictions were ſoon trifled away: yet the Lord is ſtriving with them. O may he continue to ſtrive till he hath gotten himſelf the Victory! *Fred. Mullard* is much comforted, if he has not a Senſe of Pardon. This morning *R. J.* deſired me to write

him a Letter to his Aunt *J.* which I did. He ſaid, if he could write, he had a deal in his Heart to ſay, eſpecially two Verſes of a Hymn, which was much in his Mind, and was his whole Deſire:

I aſk that I may do thy Will
As Angels do above;
I aſk thee all my Soul to fill
With pure ſeraphic Love.

Whate'er I aſk in Faith, I have,
As ſure as God is true;
From all my Sins thou ſoon ſhalt ſave,
And all my Soul renew.

Brother *Moſs*'s Soul is much comforted, and his Hands ſtrengthened in the Work. Dear Sir, pray for us, that our Souls may proſper. I long for full Redemption: my Soul is athirſt for the whole Image of God. I am quite weary of inbred Sin. O my Saviour! who art at the right Hand of thy Father, making Interceſſion for thine own who are in the World, pray for me, Lord Jeſus, that I depart no more from thee for ever. Holy Father, do thou fulfil the Petitions of thy Son, and grant that I may be kept from the Evil of this preſent World! Make me one with him, even as thou and he are one; that the ſame Love that is in thee may be in me, and Chriſt in me, that from henceforth it may be no more I that live, but Chriſt that liveth in me. Dear Sir, ſo pray you for me, and that God would continue to bleſs our Little Ones more abundantly. I remain,

Your unworthy Son
and Servant for Chriſt's Sake,
WILLIAM SPENCER.

P.S. The Family give their Duty to you. We all love one another, and each eſteems the other better than himſelf.

POETRY.

POETRY.

TO SOLITUDE.

THOU gentle Nurſe of pleaſing Woe!
To thee from Crowds, and Noiſe, and Show,
With eager Haſte I fly;
Thrice welcome, friendly Solitude!
O let no buſy Foot intrude,
Nor liſt'ning Ear be nigh!

Soft, ſilent, melancholy Maid!
With thee to yon ſequeſter'd Shade
My penſive Steps I bend;
Still at the mild Approach of Night,
Where *Cynthia* lends her ſober Light,
Do thou my Walk attend.

To thee alone my conſcious Heart
Its tender Sorrow dares impart,
And eaſe my lab'ring Breaſt;
To thee I truſt the riſing Sigh,
And bid the Tear that ſwells mine Eye
No longer be ſuppreſs'd.

With thee among the haunted Groves
The lovely Sorc'reſs Fancy roves,
O let me find her here!
For ſhe can Time and Space control,
And ſwift tranſport my fleeting Soul
To all it holds moſt dear!

Ah

Ah no! ye vain Deluſions hence!
No more the hallow'd Influence
Of Solitude pervert!
Shall Fancy cheat the precious Hour,
Sacred to Wiſdom's awful Pow'r,
And calm Reflections part?

O Wiſdom! from the ſea-beat Shore,
Where, liſt'ning to the ſolemn Roar,
Thy lov'd *Eliza* ſtrays;
Vouchſafe to viſit my Retreat,
And teach my erring, trembling Feet
Thy Heav'n-protected Ways.

Oh, guide me to the humble Cell
Where Reſignation likes to dwell,
Contentment's Bow'r in view;
Nor pining Grief with Abſence drear,
Nor ſick Suſpence, nor anxious Fear,
Shall there my Steps purſue.

There let my Soul to him aſpire
Whom none e'er ſought with vain Deſire,
Nor lov'd in ſad Deſpair!
There to his gracious Will divine,
My deareſt, fondeſt Hope reſign,
And all my tend'reſt Care.

Then Peace ſhall heal the wounded Breaſt,
That pants to ſee another bleſt,
From ſelfiſh Paſſion pure;
Peace, which when human Wiſhes riſe,
Increaſe, for aught beneath the Skies
Can never be ſecure.

ODE TO CONTENT.

[*By Mrs. Barbauld.*]

O THOU, the Nymph with placid Eye?
O ſeldom found, yet ever nigh!
Receive my temperate Vow:
Not all the Storms that ſhake the Pole
Can e'er diſturb thy halcyon Soul,
And ſmooth unalter'd Brow.

O come, in ſimpleſt Veſt array'd,
With all thy ſober Cheer diſplay'd,
To bleſs my longing Sight;
Thy Mien compos'd, thy even Pace,
Thy meek Regard, thy matron Grace,
And chaſte ſubdu'd Delight.

No more by varying Paſſions beat,
O gently guide my pilgrim Feet
To find thy Hermit Cell;
Where, in ſome pure and equal Sky,
Beneath thy ſoft indulgent Eye,
The modeſt Virtues dwell.

Simplicity in attic Veſt,
And Innocence with candid Breaſt,
And clear undaunted Eye;
And Hope, who points the diſtant Years,
Fair op'ning through this Vale of Tears
A Viſta to the Sky.

Their Health, through whoſe calm Boſom glide
The temp'rate Joys in even Tide,
That rarely ebb or flow;

And

And Patience there, thy Sister meek,
Presents her mild, unvarying Cheek
To meet the offer'd Blow.

Her Influence taught the *Phrygian* Sage
A tyrant Master's wanton Rage
With settled Smiles to meet:
Inur'd to Toil and bitter Bread
He bow'd his meek submitted Head,
And kiss'd thy fainted Feet.

But thou, Oh Nymph retir'd and coy!
In what brown Hamlet dost thou joy
To tell thy tender Tale?
The lowliest Children of the Ground,
Moss-rose and Violet blossom round,
And Lily of the Vale.

O say, what soft propitious Hour
I best may choose to hail thy Pow'r,
And court thy gentle Sway?
When Autumn, friendly to the Muse,
Shall thy own modest Tints diffuse,
And shed thy milder Day.

When Eve, her dewy Star beneath,
Thy balmy Spirit loves to breathe,
And every Storm is laid;
If such an Hour was e'er thy Choice,
Oft let me hear thy soothing Voice
Low whisp'ring through the Shade.

I am obliged to the Gentleman who favoured me with a Tranſlation of the Coronation Epigram; but the following was judged to be nearer the Original.

AT every Coronation, Champion *Dymoke* comes into *Weſtminſter-Hall*, armed from Head to Foot. He ſtops; challenges all Mankind in Defence of the King's Title: has a Gold Cup full of Wine brought to him: he drinks the King's Health: accepts the Cup, and retires till the next Coronation.

Ent'ring the ſpacious Hall, ſee, Britons, ſee
Of *Dymoke* great the martial Progeny!
In brazen Armour clad, on does he go,
To conquer—without Bloodſhed—without Foe.
He ſtands! He drinks! The offer'd Gold receives!
Rich with the Gift the ſpacious Hall he leaves!
Champion, farewell! A long Farewell to thee,
Of *Dymoke* great the martial Progeny!

EPIGRAM.

SIT mihi viventi decus.
Virgilii in tumulo, divini præmia vatis,
Explicat en viridem laurea læta comam.
Quid te defunctum juvat hæc? Felicior olim
Sub patulæ fagi tegmine vivus eras.

I ſhall be obliged to any Gentleman who will favour me with a Tranſlation of the preceding Epigram.

A ſhort

*A ſhort * Account of* Mr. JACO. *Written by himſelf: in a Letter to the Rev. Mr.* WESLEY.

Rev. and Dear Sir,

I AM ſorry I cannot comply with your Deſire ſo effectually as I could wiſh; having left the Papers containing the Particulars of God's Dealings with me, ſome hundred Miles off. At preſent I can only give you ſome Circumſtances as they occur to my Memory.

I was born of ſerious Parents, at *Newlyn*, near *Penzance*, in *Cornwall*, in the year 1729. When capable of Learning, I was put to School, where I continued till I was near fourteen. But being of a gay, lively Diſpoſition, and my Maſter being given to drink to Exceſs (on which account I ſoon learned to deſpiſe both him and his Inſtructions) did not make that Proficiency which I otherwiſe might have done. As I could not endure the School under ſuch a Teacher, my Father took me Home, and propoſed ſeveral Buſineſſes to me; but I choſe rather to be under his Care, and to be employed with him in the Pilchard-Fiſhery: 1ſt, becauſe I knew him to be a perfect Maſter of his Buſineſs; and 2dly, becauſe I knew he was a truly ſerious Man.

From my Infancy, I had very ſerious Impreſſions, and awful Thoughts of God; which, with the Care and Precepts of my Parents, prevented my running into many Exceſſes incident to Youth; though in other reſpects I was bad enough. I was exceeding proud, paſſionate, and ambitious; and ſo fond of Pleaſure, that at any time I would neglect my ordinary Meals to purſue it. But amidſt all my Follies, I was ſtill miſerable; and often, to ſuch a Degree, that I wiſhed I was any thing but a rational Creature. After many a reſtleſs Night, I was ready to ſay with *Job*, *He ſcareth me with Dreams, and terrifieth me with*

* We have been obliged to place this Account at the End of the Number, becauſe it came too late for its proper Place.

with Visions. I frequently resolved to leave my Sins: but, alas! my Goodness soon vanished away. Thus I repented and sinned; and, as I was totally ignorant where my Strength lay, I was frequently at the Point of giving up all striving against the Torrent; and of gratifying every Passion as far as my Circumstances would permit.

About the year 1746, God sent his Messengers into our Parts, who proclaimed free and full Redemption in the Blood of Christ. But though this was the very Thing my Conscience told me I wanted, yet I would not give up all to come to him. No: I would dispute for his Servants, fight for them (an Instance of which you, dear Sir, saw the first Time you preached on the Green between *Penzance* and *Newlyn*, when a few Lads rescued you from a wicked Mob); but I would come no nearer. However, going one Sunday Night to hear *Stephen Nichols*, a plain, honest Tinner, the Word took strange hold on me, and seemed like Fire in my Bones. I returned filled with Astonishment, retired to my Apartment, and, for the first Time, began to take a serious Review of my past Life, and present Situation with regard to Eternity. My Eyes were now truly opened. I saw myself a poor, naked, helpless Sinner, without any Plea, but "God be merciful to me." My Convictions became more and more alarming, till I was driven to the Brink of Despair. And though my religious Acquaintance (for I immediately joined the Society) did all they could to encourage me, I would often say, *I have no Hope.* In this deplorable State I continued for near four Months; when one Sunday (may I never forget it!) as I was attending to the Exhortation before the Sacrament, when the Minister pronounced, "He that eateth and drinketh unworthily, eateth and drinketh *Damnation* to himself (a very wrong Translation) not discerning the Lord's Body;" I immediately concluded, *Then I am lost for ever.* Yet, through the Persuasion of my Father I staid, and resolved, if I did perish I would perish in the Means of Grace. Accordingly, in the Afternoon I set out by myself for Church, a Mile distant from the Town (for Solitude was all my Comfort).

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I had not walked far before it was ſtrongly ſuggeſted to my Mind, "Jeſus Chriſt died for the vileſt Sinner." I immediately replied, "Then I am the Wretch for whom he died!" In that Moment it ſeemed to me as though a new Creation had taken place. I felt no Guilt, no Diſtreſs of any kind. My Soul was filled with Light and Love. I could no more doubt of my Acceptance with God through Chriſt, than I could of my own Exiſtence. In this State I continued near two Years, and am firmly perſuaded might have ſtill continued in it, but for my own Unfaithfulneſs.

I was now convinced it was my Duty to do all I could for God; and, accordingly, reproved Sin wherever I ſaw it, without regarding the Character or Station of the Perſon; and wherever I found a Diſpoſition to receive it, added a Word of Exhortation.

Some Years after, my Friends thought I might be more uſeful, if I was to exhort *in the Society:* with much Reluctance I made the Attempt; but though God bleſſed, in a very remarkable Manner, my feeble Efforts, I was with Difficulty perſuaded to continue it.

When you, Sir, viſited us in 1751, you perſuaded me to enlarge my Sphere, and appointed me to viſit ſeveral Societies: I accordingly complied, but ſtill with Unwillingneſs. In your next Viſit to *Cornwall*, you thought I was not ſo uſeful as I might be, and propoſed my taking a Circuit. *This* I could by no means think of. I looked on myſelf as an occaſional Helper, having a good deal of Time on my Hands: and if a Preacher was ill, or unable to keep his Circuit, I thought it my indiſpenſable Duty to fill his Place. But though I knew I was called to this, I could not ſee that I ſhould go farther, on account of the Smallneſs of both my Gifts and Grace.

In the year 1753, you propoſed my going to *Kingswood* School, and accordingly having ſettled the terms, I ſet out for *Briſtol* in *April* 1754; but to my great Diſappointment I found the School full, and a Letter from you, deſiring me to come immediately to *London*. This, together with your Brother's tel-

ling me, that if I returned back to my Buſineſs, he ſhould not wonder if I turned back into the World, determined me to comply with your Deſire. At the Conference in *London*, the 4th of May 1754, I was appointed for the *Mancheſter* Circuit, which then took in *Cheſhire*, *Lancaſhire*, *Derbyſhire*, *Staffordſhire*, and part of *Yorkſhire*. Here God ſo bleſt my mean Labours, that I was fully convinced he had called me to preach his Goſpel. Mean time my Hardſhips were great. I had many Difficulties to ſtruggle with. In ſome places the Work was to begin; and in moſt places, being in its Infancy, we had hardly the Neceſſaries of Life: ſo that after preaching three or four times a Day, and riding 30 or 40 Miles, I have often been thankful for a little clean Straw, with a Canvaſs Sheet to lie on. Very frequently we had alſo violent Oppoſitions. At *Warrington* I was ſtruck ſo violently with a Brick on the Breaſt, that the Blood guſhed out through my Mouth, Noſe, and Ears. At *Grampound* I was preſt for a Soldier, kept under a ſtrong Guard for ſeveral Days, without Meat or Drink, but what I was obliged to procure at a large Expence, and threatened to have my Feet tied under the Horſe's Belly, while I was carried eight Miles before the Commiſſioners: and though I was honourably acquitted by them, yet it coſt me a pretty large Sum of Money, as well as much Trouble.

For many Years I was expoſed to various other Difficulties and Dangers. But having obtained Help from God, I continue to this Day! And, all Thanks to *him*, I wiſh to live and die in his Service. At preſent I find my Mind as much devoted to him, as I ever did. I ſee and feel the Neceſſity of a greater Conformity to Chriſt. May I never be ſatisfied till I awake up after his Likeneſs!

Thus, dear Sir, I have given you a brief Account of my Life, as far as my Memory would aſſiſt me. If it is uſeful to any Soul, my Purpoſe is fully anſwered.

LONDON, PETER JACO.
October 4, 1778.

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An APPEAL to the GOSPEL for the true Doctrine of DIVINE PREDESTINATION, *concorded with the Orthodox Doctrine of GOD's* FREE-GRACE, *and MAN's* FREE-WILL.

By *JOHN PLAIFERE*, B. D.

[*Continued from page* 498.]

I WILL now deliver the Substance of the Doctrine of Grace and Free-will.

In the thirty-fifth Year of *Henry* the Eighth, some three Years before his Death, there was published a Book by the King, A. D. 1543, composed by the Clergy, seen and liked by the whole Parliament, intitled, *A necessary Doctrine and Erudition for any Christian Man.* In which Book there is a Declaration of the Article of Free-will. This Declaration I have transcribed, *First*, to make Use of the cautious Expression of this Article, composed by the best and soundest Judgments of that Age; and *Secondly*, to shew what was the received Doc-

trine in this Point, in the Times immediately preceding the Compoſition of our Articles and Homilies. For ſince Archbiſhop *Cranmer* and ſome others were of the Clergy in King *Henry*'s and King *Edward*'s Reigns, and had their Heads and Hands in both theſe Works, it may well be preſumed they differed not much in any Matter of Moment.

" The Commandments and Threatenings of Almighty God in Scripture (ſaith the Article) whereby Man is called upon, and put in Remembrance what God would have him to do, moſt evidently declare that Man hath Free-will alſo now after the Fall of our firſt Father *Adam*, as plainly appeareth in theſe Places: *Be not overcome of Evil*, Rom. xii. 21. *Neglect not the Grace of God that is in thee*, 1 Tim. iv. 14. *Love not the World*, 1 John ii. 15. *If thou wilt enter into Life, keep the Commandments*, Matt. xix. 17. which undoubtedly ſhould be in vain, unleſs there were ſome Faculty or Power left in Man whereby he may, by the Help of God (if he will receive it when it is offered unto him) underſtand his Commandments, and freely obey them; the which thing of the Catholic Fathers is called *Free-will*; which if we will deſcribe, we may call it, ' A certain Power of the Will joined with Reaſon, whereby a reaſonable Creature, without Conſtraint in Things of Reaſon, diſcerneth and willeth Good and Evil: but it willeth not that Good which is acceptable to God, except it be holpen with Grace; but that which is ill, it willeth of itſelf.' And therefore other Men define *Free-will* in this wiſe, ' Free-will is a Power of Reaſon and Will by which Good is choſen, by the Aſſiſtance of Grace; or Evil is choſen, without the Aſſiſtance of the ſame.'

" Howbeit, the State of Free-will was otherwiſe in our firſt Parents before they had ſinned, than it was, either in them or their Poſterity, after they had ſinned: for our firſt Parents, until they overthrew themſelves by Sin, had ſuch *Free-will*, by the Grace of God their Maker, that not only they might eſchew all manner of Sin, but alſo know God and love him, and fulfil

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all Things appertaining to their Felicity. For the wiſe Man affirmeth, Eccluſ. xv. 14, 15. *God in the Beginning did create Man, and left him in the Hands of his own Counſel; if thou wilt, to keep the Commandments, and to perform acceptable Faithfulneſs.*

" From this moſt happy Eſtate, our firſt Parents falling by Diſobedience, moſt grievouſly hurt themſelves and their Poſterity: for, beſides many other Evils that came by that Tranſgreſſion, the high Powers of Man's Reaſon and Freedom of Will were corrupted, and all Men brought into ſuch Blindneſs and Infirmity, that they cannot eſchew Sin, except they be made free by an eſpecial Grace, that is, by a ſupernatural Help and Working of the Holy Ghoſt; which although the Goodneſs of God offereth to all Men, yet they only enjoy it who by their Free-will accept and embrace the ſame. Nor can they that be holpen by the ſaid Grace, perform Things that be for their Wealth, but with much Labour and Endeavour; ſo great is the Corruption of the firſt Sin, and the heavy Burden bearing us down to Evil. For albeit the Light of Reaſon doth abide, yet it is much darkened, and with much Difficulty doth diſcern Things that pertain to the preſent Life; but to underſtand Things that be ſpiritual, and pertain to everlaſting Life, it is of itſelf unable. And ſo likewiſe, although there remain a certain Freedom of Will in thoſe Things which pertain to this preſent Life; yet to perform ſpiritual Things, Free-will of itſelf is inſufficient, and therefore Man's Free-will, being thus decayed, hath Need of a Phyſician to heal it, that it may receive Light and Strength whereby it may ſee, and have Power to do thoſe ſpiritual Things, which before the Fall of *Adam* it was able to do.

" St. *Auſtin* plainly declareth the ſame, ſaying, ' We conclude, that Free-will is in Man after his Fall, which Thing whoſo denieth is not a Catholic Man: but in ſpiritual Deſires and Works to pleaſe God, it is ſo weak and feeble, that

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it cannot either begin or perform them, unleſs by the Grace and Help of God it be prevented and holpen.'

" And likewiſe as many Things be in the Scriptures which do ſhew Free-will to be in Man; ſo there be no fewer Places in Scripture, which declare the Grace of God to be ſo neceſſary, that if by it Free-will be not prevented and holpen, it can neither do nor will any thing that is godly. Of which ſort be theſe Scriptures: *Without me ye can do nothing*, John xv. 5. *No Man cometh unto me, except it be given him of the Father*, John vi. 65. *We be not ſufficient of ourſelves, as of ourſelves, to think any good Thing*, 2 Cor. iii. 5. According to which it follows, that Free-will, before it may think or will any godly Thing, muſt be holpen by the Grace of Chriſt, and by his Spirit prevented and inſpired, that it may be able thereto; and being ſo made able, may thenceforth work together with Grace, and, by the ſame ſuſtained, holpen, and maintained, may accompliſh good Works, avoid Sin, and perſevere alſo, and increaſe in Grace. It is ſurely of the Grace of God only, that firſt we be moved and inſpired to any good Thing: but to reſiſt Temptations, to perſiſt in Goodneſs, and go forward, it is both of the Grace of God, and of our Free-will and Endeavour. And finally, after we have perſevered to the End, to be crowned with Glory, is the Gift of God, who of his bountiful Goodneſs hath ordained, that Reward to be given after this Life, according to ſuch good Works as be done in this Life by his Grace.

" Therefore, Men ought with much Diligence to conſider and regard the Inſpiration and Motions of the Holy Ghoſt, and to embrace the Grace of God, which is offered unto them in Chriſt, and by all Means to ſhew themſelves ſuch, as unto whom the Grace of God is not given in vain: and when they feel that notwithſtanding their Diligence, yet they be not able to do that they deſire, then they ought earneſtly to aſk of him who gave the Beginning, that he would vouchſafe to perform it, which thing God will undoubtedly grant to ſuch as perſevere

vere in calling upon him; for he willeth all Men to be ſaved, and provideth all Things by which they may be ſaved, except by their own Malice they will be evil, and ſo by the righteous Judgment of God periſh and be loſt. For, truly, Men be to themſelves the Authors of Sin and Damnation; God is neither the Author of Sin, nor the Cauſe of Damnation.

" All Men be alſo to be moniſhed, and chiefly Preachers, that they, looking on both Sides, neither ſo preach the Grace of God that they take away Free-will; nor ſo extol Free-will, that Injury be done to the Grace of God."

Thus it was determined in that Age; to which I willingly ſubſcribe, and wiſh there had been no Declining from it either to the Right-hand or to the Left. Here is no Free-will to ſpiritual Good without Grace. Here is no Grace ſo prepotent but it may be diſobeyed. Here is enough for the Praiſe of God's Grace, and for convincing of Man's Ingratitude.

Concerning *Perſeverance*, from that of our Lord, *Matt.* xxiv. 13. *He that ſhall endure unto the End, the ſame ſhall be ſaved*; I collect two things: *Firſt*, That he to whom Salvation is promiſed, if he continue, if he doth but hold out to the End, ſhall be ſaved. *Secondly*, That it is poſſible, he who is now in Faith and Love, ſhould wax cold in Love, or deny the Faith, and embrace this preſent World.

So St. *Bernard:* " I think it ſufficiently plain, that all ſuch " as were endued with Love, may not have had Perſeverance " in Love; otherwiſe our Lord in vain admoniſhed his Diſ- " ciples, *John* xv. 9. *Continue ye in my Love:* for either, if " as yet they did not love, he ought not to have ſaid, *continue*, " but *be in Love*; or if they did love already, there was no " need to admoniſh them of Perſeverance, if they could not " be deprived of it." And a little before, " Theſe Men have " no Root, who for a while believe, and in Time of Temptation " fall away: whence and whither do they fall? Even from " Faith to Unbelief. I aſk further, Could they have been " ſaved

" ſaved in that Faith, or could they not? If they could not, " what Prejudice is it to their Saviour, what Joy to the Temp- " ter, that they fall from thence where there was no Salva- " tion?"

The Anſwer that ſome reſt in, viz. that " Exhortations, " Precepts, and Promiſes, are the Means whereby Perſeve- " rance is upheld," is againſt themſelves, unleſs theſe were infallible Means; for ſeeing the Obedience to Exhortations and Precepts is in Man who faileth, theſe Means do often fail. The ſixth and ſeventh Commandments were known to *David*, as Means to hold him back from his two Sins, but they failed through him. So *Peter*'s Warning of his Denial, was a Means to humble his Confidence in himſelf, and to have perſuaded him to beware of putting himſelf into Danger; but he took not Warning.

The ſecond Text of Scripture I cite, is that of the Prophet, *Ezek.* xviii. 26, 27. *When a righteous Man turneth away from his Righteouſneſs, and committeth Iniquity, and dieth in them; for his Iniquity that he hath done, ſhall he die.* Again, *when the wicked Man turneth away from his Wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive.* The Force of this Paſſage no Evaſion can avoid, if the Compariſon between a righteous and a wicked Man be well obſerved: for deny you any-wiſe, that a righteous Man can turn away from his Righteouſneſs and die; and I will deny, likewiſe, that a wicked Man can turn from his Wicked- neſs and live; and ſo we ſhall make void the holy Word of God. If a Suppoſition putteth nothing in the one, it putteth nothing in the other: if the Wicked there, whom the Text ſpeaketh of, be truly a wicked Man, then the Righteous there is truly a righteous Man. If it be ever ſeen, that a wicked Man turneth from his Wickedneſs and lives; then it may as well be, that a righteous Man turneth from his Righteouſneſs and dies.

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To theſe Places I find no Anſwer made by our Divines at *Dort*, but to divers others, viz. *Heb.* vi. 4, 5, 6. *For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly Gift, and were made Partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Power of the World to come, if they ſhall fall away, to renew them again to Repentance.* And, 2 *Pet.* ii. 20. *For if after they have eſcaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the Latter-end is worſe with them than the Beginning.* To ſuch as theſe, they frame this Anſwer: that theſe Places ſpeak of initial Degrees of Faith, not of juſtifying Faith; Men but entered a little may go back, but not they that have attained unto true Faith. But give me leave to demand, if theſe be but Beginnings, what have they more or better to give to a true Believer, than to *have taſted of the good Word of God, and of the Powers of the World to come*, and to be *purged from his old Sins*; to *have eſcaped the Pollutions of the World*; to have *the ſtrong Man armed that kept the Houſe, to be caſt out by a ſtronger*: if theſe be the loweſt and firſt Gifts of the Spirit, what are the higheſt? Metaphors taken from our Senſes, as *Taſting*, *Hearing*, *Seeing*, are not uſed in Scripture to expreſs a little, ſuperficial Conceit of Things ſpiritual; but rather the full, clear, certain, deep Apprehenſion of them. From hence it is, that *the renewing of theſe Men again by Repentance* is ſo hard, or impoſſible, that fell from ſo great an Height; whereas to be renewed after leſſer Faults is ordinary.

Other Doctrine of our Church, of like Nature to this, is found in the Book of Homilies, eſpecially in that which is intitled, *Of Declining from God*, in the Table, and *Of Falling from God*, in the Book: out of the firſt Part whereof I will only tranſcribe this Sentence: " For whereas God hath ſhewed " to all Men, that truly believe his Goſpel, his Face of Mercy " in Jeſus Chriſt, which doth ſo lighten their Hearts, that " they (if they behold it as they ought to do) be transformed

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" to his Image, be made Partakers of the heavenly Light, and " of his Holy Spirit, and be faſhioned to him in all Goodneſs " requiſite to the Children of God: ſo, if they after do neglect " the ſame, if they be unthankful unto him, if they order not " their Lives according to his Doctrine and Example, *&c.* he " will take away from them his Kingdom, his holy Word, " whereby he ſhould reign in them." Out of the ſecond Part thereof I tranſcribe this Sentence: " God will take from them " the teaching of his holy Word, ſo that they ſhall be no longer " of his Kingdom, they ſhall be no longer governed by his " Holy Spirit, they ſhall be put from the Grace and Benefits " that they had, and ever might have enjoyed through Chriſt, " they ſhall be deprived of the heavenly Light and Life, which " they had in Chriſt whilſt they abode in him," *&c.*

Laſtly, the Prayers of the Church have ever been a Place from which Arguments have been drawn: but if a Believer cannot finally fall from God, why doth our Church pray in the Liturgy, at the Burial of the Dead, " O God moſt mighty, ſuf- " fer us not at our laſt Hour for any Pains of Death to fall " from thee."

My Argument to prove that the Regenerate, fallen into a mortal Sin, is not then a Child of God, is taken out of St. *John*, 1 Epiſt. iii. 9. *He that is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot ſin, becauſe he is born of God.* I ſhall here do two things at once: *Firſt*, I will overthrow the ſtrongeſt Arguments of my Opponents for the Perſeverance of the Elect without Intermiſſion. For, ſay they, if the Seed of God remain in him, and he cannot ſin *deadly*, what Intermiſſion can there be of his Juſtification? *Secondly*, I will retort the Text upon themſelves: both which I ſhall do by evincing the true Senſe of that Place.

The Scope of St. *John* is not to prove, that they that are born of God cannot change from Righteouſneſs to Sin, or that there cannot be a Succeſſion of theſe two; that where Righte- ouſneſs was, Sin could make no Entrance, and the contrary; for

for this in the Apoſtles Time was out of queſtion: whence the Admonition, that *they who had began in the Spirit, ſhould not end in the Fleſh.* But his Scope was to prove, that theſe two Things, which the Fleſh would fain imagine conſiſtent, cannot ſtand together, namely, to be born of God, and to commit Sin. They admitted, that he that had been the Member of an Harlot, might by Repentance become the Member of Chriſt; and that the Member of Chriſt might become the Member of an Harlot. But that a Man might be at once, together a Member of an Harlot, and a Member of Chriſt, that they utterly denied.

Let them conſider this, who affirm *David* to be ſtill born of God, when he ſtood guilty of Adultery and Murder; and let them beware they be not made to hear that of *Tertullian*: "But ſome ſay, that God is well enough ſatisfied, if Men re-"verence him in Heart and Mind, though there be leſs Re-"gard had of him in their Actions: and that therefore they may "ſin without Detriment to the Fear and Faith which they owe "to him: which is, in effect, to ſay, that they may commit "Adultery, and yet retain their Chaſtity inviolable; or poiſon "their Parents, without ſhipwrecking Piety. Since, there-"fore, they can ſin, notwithſtanding their Fear, they them-"ſelves ſhall be thrown into Hell, notwithſtanding their Par-"don." Let them conſider this, who ſay, that *Peter* denied and foreſwore his Maſter, *Salvo Amore & ſalvâ Fide.*

They count it a ridiculous Thing to ſay, we be ſo often born of God, as we repent of Sin: but it is more lamentable to fall oft into ſuch Sins, than ridiculous to be often renewed by Repentance. They ſhould not ſtick to the Letter of an Allegory too long; for it is utterly inconſequent to conclude, that becauſe in our natural Birth we are born but once, therefore in our ſpiritual we are born but once; at leaſt St. *Paul* thought ſo when he ſaid, *Gal.* iv. 19. *My little Children, of whom I travail in Birth again, until Chriſt be formed in you.*

Moreover, if we admit, as we do, that eternal Life, at the laſt Judgment, is given as a free and bounteous *Gift*, and yet

alſo as *the Reward and Crown of Righteouſneſs*: and that eternal Death is then inflicted as *the Wages and Puniſhment of Sin*; and as the Demonſtration alſo of God's Power and Dominion, yet with Juſtice and Equity. If theſe Things be moſt certain Truths, as they are, it cannot be conceived by ordinary human Underſtanding, how a Decree of theſe Things could be made before the Foundations of the World were laid, without God's Preſcience, as Life is a Reward, and Death a Puniſhment; ſeeing no Juſtice can prepare Reward or Puniſhment, but upon Suppoſition or Foreknowledge of good or evil Deſerts; nor without that Preſcience of God, which we, agreeably to our Conceptions, call *ſimple* and *natural Underſtanding*, as Life eternal is a free Gift of his Goodneſs, and as Death eternal is a Declaration of his Dominion and Lordſhip; and as in both he doth attain that high End, which he ſeeketh for himſelf, *his own Glory*.

That eternal Death is *from the Retribution of Juſtice*, is a Truth moſt clear, and not poſſible to be decreed from before Time, without Foreknowledge of Sin. My Opponents, therefore, love not to argue about Reprobation; or if they do, they fly to the Dominion and Liberty of God, as Lord abſolute and unaccountable, to exclude Preſcience even here, if it were poſſible. But for Predeſtination to eternal Life, becauſe it is the Gift of God, they are confident it may be decreed without Preſcience of what Man will do; which they might ſeem to have ſome Colour for, if the Bleſſedneſs of the Saints were only from *the Reward of Grace*, and not from *the Retribution of Juſtice*. But why ſtrive they to ſeparate and disjoin thoſe Things which God hath joined together? He having made the Saints to be the Retribution of Juſtice, out of his Preſcience of their labouring to attain their End, even *Life*; and to be alſo the Gift of his Grace, out of his own Underſtanding, what will bring them to Happineſs, if he grant them theſe Benefits, whereby he ſhall alſo attain his End, *the Glory of his free Love*, in giving eternal Life to whom he will: both theſe being underſtood

derſtood and known, before the very Exiſtence of Men, or any Act of his be allowed to be by any Decree of the Will of God; that is, known only upon Condition or Suppoſition, if he pleaſe to will the Creation, Calling, and Governing of the Saints, in ſuch ſort as he foreknows will bring forth Life unto them, and farther illuſtrate his Glory. In ſum, this Judgment being made according to what is paſt, the Predeſtination of it cannot but be according to what was foreſeen.

CHAP. IX.

An Analyſis to the Seventeenth Article of the Church of England.

TO make manifeſt how perfect a Conſent the fifth Opinion hath with the Confeſſion of the Church of *England* in the ſeventeenth Article, which is, *Of Predeſtination and Election*; I beg leave to analyſe and explicate the ſaid Article.

In doing whereof I deſire the judicious Reader to conſider with me three things: *Firſt*, The *Scope* and *Intent* of the Article: *Secondly*, the *Parts* and *Paragraphs*, with their Connection: *Thirdly*, the *particular Terms* in every Part, and that in their literal and grammatical Senſe, and according to thoſe Places of Scripture from whence the Terms are taken.

The *Scope* of the Article is; *Firſt*, to eſtabliſh an Unity of Doctrine among the Members of the Church; *Secondly*, to direct them in the right Uſe of this Doctrine, and to prevent Abuſes.

The *Parts* and *Paragraphs* are two; the *Firſt*, from the Beginning to theſe Words, "they attain to everlaſting Felicity." This hath reſpect chiefly to the firſt End, the Eſtabliſhing of the ſound Doctrine of Predeſtination: the *Second* beginneth at theſe Words, "As the godly Conſideration," &c. and reacheth to the End. This hath reſpect chiefly to the ſecond; to direct the Church in the right Uſe of this Doctrine.

The *particular Terms* will come to be conſidered as they lie in every Paragraph.

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The firſt Paragraph hath two Branches; the Definition of Predeſtination, and the Deſcription of the Execution and Manifeſtation thereof.

The Definition is ſet down in theſe Terms: "Predeſtination to Life is the everlaſting Purpoſe of God, whereby "(before the Foundation of the World was laid) he hath conſtantly decreed by his Counſel, ſecret to us, to deliver from "Curſe and Damnation thoſe whom he hath choſen in Chriſt "out of Mankind; and to bring them by Chriſt to everlaſting "Salvation, as Veſſels made to Honour."

Here are two Things to be conſidered; the Thing defined, and the Definition.

The Thing defined, is *Predeſtination to Life*; which Term admits, that there is alſo a *Predeſtination to Death*, or *Reprobation*, though the Article ſaith nothing expreſly of it; becauſe it is eaſily underſtood by the contrary.

The Subſtance of the Definition is this, "Predeſtination to "Life is the Purpoſe of God, to bring to Salvation thoſe "whom he hath choſen:" which containeth three Things; *Firſt*, an inward Act of God, his *Purpoſe*; *Secondly*, an outward Act or End purpoſed, *to bring to Salvation*; *Thirdly*, the Subject upon which his Purpoſe ſettled that End, *thoſe whom he hath choſen*.

Some may imagine I ſhould begin with the firſt Thing named in the Definition, "The everlaſting Purpoſe of God:" but there is here expreſſed one prior and eternal Act of God, viz. "to have choſen ſome out of Mankind in Chriſt," before the other Act of his Purpoſe, "to deliver from Curſe, and to bring "to Salvation thoſe whom he hath choſen." So this Term, "Choſen in Chriſt," is firſt to be examined, as that wherein lieth the Iſſue of the Controverſy, whether Chriſt was conſidered in the very Act of chooſing his Elect? And full well did the Article keep the Words of the Apoſtle. Let us try out, therefore, the Meaning of the Words, *Eph.* i. 3, 4. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed*

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us with all ſpiritual Bleſſings in heavenly Places in Chriſt: according as he hath choſen us in him before the Foundation of the World, that we ſhould be holy, and without Blame before him in Love.

Chriſt is, then, not only the Head of the Elect, but alſo the Fountain and Foundation of Election: God not chooſing Chriſt for an Head, until he knew his Members, and together with him chooſing them: elſe this great Grace and Benefit of Election ſhall flow out of ſome other Fountain than Chriſt. And the Doctrine of our Election in Chriſt doth ſtrongly confirm our Faith of Juſtification and Salvation by Chriſt, as our Article ſaith afterwards.

They were choſen *out of Mankind*, not out of Angels-kind; for ſeeing the Election is in Chriſt, and Chriſt *took not hold of the Nature of Angels*, but of human Nature, the Election muſt be out of Human-kind, as taken hold of in Chriſt: Chriſt being provided and preached to Human-kind, as "one Mediator between God and Man, the Man Chriſt Jeſus, who for us Men, and for our Salvation came down from Heaven and was incarnate."

Conſidering Mankind as under Chriſt, who ſhould die for it, and ſhould be preached to the World, he found ſome *eligible*, viz. ſuch as laid hold on Chriſt by Faith; and ſome *reprobable*, who received not the Saviour that would be ſent to deliver them from Curſe and Condemnation. And thus much for the firſt Act of God in the Order of Nature, though the third Thing mentioned in the Definition, *thoſe whom he hath choſen in Chriſt out of Mankind.*

Now I come to the firſt Thing in the Letter of the Definition, but the ſecond Act of the Mind of God, touching them whom he hath choſen, viz. *his everlaſting Purpoſe*, and decree what to do for them, and how to do it: I may ſay with *Urſinus* on *Iſaiah* xiv. "The Iſſue of Things exactly anſwers their Pattern, the Counſel and Foreknowledge of God;" or, as St. *Paul* would expreſs it, "All Things come to paſs according

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ing as all Things do and fulfil the Purpoſe of God." This Purpoſe is about Ends and Means to thoſe Ends, and all Circumſtances accompanying them, both in Things of the Order of Nature, and of the Order of Grace, and about thoſe Things God will do himſelf, and thoſe Things he will permit the Creature and all ſecondary Cauſes to do.

And as to his Fore-knowledge, although the Wicked are not unknown to God; yet only the Faithful are named *thoſe whom he fore-knew*, becauſe in them he is delighted: ſo that part only of the Divine Diſpoſition which bringeth unto Happineſs, is called *God's Purpoſe*, becauſe he delighteth in the Good of his Creatures, and hath no Pleaſure in their Death and Deſtruction, which is of themſelves, and not of him. And this may ſuffice for the opening of this Term, *the Purpoſe of God.*

[*To be continued.*]

God's Love to Mankind. Manifeſted by diſproving the Abſolute Decree for their Damnation.

[CONTINUED *from* p. 512.]

THREE Things are uſually anſwered to the foregoing Premiſes.

I. That God's Ways may be juſt, and yet ſeem unjuſt to Man's erring Underſtanding: and ſo is this Decree, though Fleſh and Blood will not yield to it.

This Anſwer I take to be falſe; for nothing is truly juſt, which human Underſtanding (purged from Prejudice, corrupt Affections and Cuſtoms) hath in all Ages, Places, and Perſons judged to be unjuſt. The Reaſon is, becauſe God hath, by the Light of Nature, and the general Impreſſions of Good and Evil made in the Hearts of Men, ſufficiently enabled them to judge what it juſt and what is not. When a Thing is done, Reaſon,

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ſo qualified, is able to ſay, This is juſt, or this is unjuſt, whether it be done by God or Man. For (Virtues in Men, being but the Image of thoſe Perfections that dwell in God) Juſtice in Men and God are, in ſubſtance, one and the ſame Thing, though infinitely differing in Degree, as the greater and leſſer Light. That this Power is ingraſted in Man, God himſelf hath ſufficiently ſignified in thoſe Scriptures, where he calleth on Men to be Judges of the Equity of his Ways: *Judge, I pray you, between me and my Vineyard*, Iſaiah v. 3. *O ye Houſe of Iſrael, are not my Ways equal, and your Ways unequal?* Ezek. xviii. 25. God would never put them upon the Trial of Reaſon, if he had not made it able to examine them.

The Incarnation of the Son of God, his Birth of a Virgin, his Dying, the Reſurrection of the Body, and ſuch Myſteries as are peculiar to the Goſpel, and the proper Objects of the Chriſtian Faith, God hath not offered to the Trial of our Underſtandings, but rather derideth thoſe that preſume to judge of them by Reaſon, 1 *Cor.* i. 20. *Where is the Scribe? where is the Wiſe? where is the Diſputer of this World?* And the Reaſon is, becauſe theſe Things, being ſupernatural, and therefore not diſcernible by natural Power, Man is no competent Judge of them by his natural Underſtanding. But of the Juſtice of his Decrees and Ways, he maketh him a Judge; becauſe, the common Notions of Juſt and Unjuſt being imprinted in Nature, he is able to apprehend what is juſt in Divine Acts as well as in his own.

II. It is anſwered, that theſe Decrees are ſet down in Scripture to be the Will of God; and therefore, they muſt needs be juſt. For God's Will is the Rule of all Righteouſneſs.

To this I anſwer.

1. This Rule in Divinity is much abuſed by the maintainers of Abſolute Reprobation. For God's Will is not a *Rule of Juſtice* to himſelf, as if Things were therefore juſt, becauſe he Willeth them and Worketh them: but his Juſtice is a Rule of his Will and Works, which are the expreſſions of his Will. He

therefore maketh Decrees and executeth them, becauſe they are agreeable to that Juſtice which dwells in the Divine Nature: he willeth and doeth nothing, but that which may be willed or done, *(ſalvâ juſtitiâ)* without Wrong to his Juſtice. St. *Hierom* ſpeaking of the Prophet *Hoſea* taking a Wife of Fornications, Hoſea i. 2. ſaith, it was done *typically*, not really, *becauſe* "if it had been indeed done, it had been a moſt foul Thing." But thou wilt anſwer, ſaith he, "*Deo jubente nihil turpe eſt*, "God commanding it, nothing is diſhoneſt." Thus much we ſay, ſaith the Father, that God commandeth nothing but what is honeſt; but he doth not by commanding diſhoneſt Things, make thoſe things honeſt which are abominable: God doth not Will a Thing, and ſo make it Good: but Willeth it, becauſe it is in itſelf Good antecedently.

2. I reply, that thoſe Abſolute Decrees of Men's inevitable Salvation and Damnation are no parts of God's revealed Will. To ſay they are, is a mere begging of the Queſtion.

III. Their third Anſwer is, that God is not bound to reſtore Men Power to believe, becauſe they once had it, and have loſt it through their own Fault, as a Maſter is not bound to renew his Servant's Stock, if he have waſted it by bad Huſbandry.

I grant, that God is ſimply and abſolutely bound to no Man, becauſe he is a moſt free Diſpenſer of his own Favours, where and what, and to whom he will, and no man is beforehand with God: *Who hath given unto him, and it ſhall be recompenſed again.* Rom xi. 35.

But yet he is conditionally bound: for he hath tied himſelf three Ways eſpecially.

1. By Decreeing. The Almighty is eternally ſubject to his own Ordinances, or elſe he would be mutable: and therefore what Gifts ſoever he hath decreed to Men, he is bound to give them by Virtue of his own Decree.

2. By promiſing. We uſed to ſay, Promiſe is Debt, it is Juſtice to perform what it was free to promiſe. If therefore God hath

hath made a Promiſe of any Gift or Grace to Men, his Promiſe bindeth him to Performance.

3. By giving Men a Law to keep; which without ſupernatural Grace they can no more keep, than they can eat a Rock. By ſuch a Law the ſupreme Law-giver bindeth himſelf to his People, to give them ſuch Power as may enable them to keep that Law, or elſe he becometh (as the evil ſervant ſtiled him) *a hard Maſter, reaping where he ſowed not*, and the very true and proper Cauſe of the Tranſgreſſion of that Law. We ſhall find God always giving Strength when he giveth a Command: when he commanded the Creatures to *increaſe and multiply*, he gave them a multiplying Virtue: when Chriſt bade the lame Man *ariſe, take up his Bed, and Walk*, he put into his Limbs an Ability of Walking: when Adam had a ſpiritual Law given him to obey, which without ſpiritual Strength he could not, God gave him Strength anſwerable to the Law. So that Adam had *a Power and Poſſibility*, though no neceſſity of continuing in Obedience.

That I may bring this home to my Purpoſe, I ſay, God is bound to reſtore unto Men power to believe, ſuppoſing theſe Things that follow.

1. That he hath vouchſafed to enter into a new Covenant of Peace with Men, when he needed not.

2. That in this Covenant, he requireth Obedience at Men's hands, even at theirs that periſh.

3. That he promiſeth eternal Life to every Man, if he obey and keep the Covenant.

4. That he puniſheth the Diſobedient with everlaſting Death.

Theſe Particulars ſuppoſed, the moſt free God, who is abſolutely bound to none, is engaged to give Ability of believing unto Men; nor can he juſtly without this Gift puniſh the Diſobedient, any more than a Magiſtrate having put out a Man's Eyes for an Offence, can command this Man with Juſtice to read a Book, and becauſe he readeth not, put him to death; or, than a Maſter (that I may return the Simile) when he hath

taken away from his Servant the Stock which he hath miſemployed, can afterwards exact of him a juſt Employment of the ſame Stock, and puniſh him becauſe he employeth it not.

I conclude therefore, that the Abſolute Reprobation of ſuch Men as are called to believe in Chriſt, and puniſhed if they believe not, is utterly repugnant to the Juſtice of God.

IV. Abſolute Reprobation oppoſeth the *Truth* and *Sincerity* of God.

God is a God of Truth, *Deut.* xxxii. 4. *Truth itſelf*, *John* xiv. 6. ſo called, becauſe he is the Fountain of Truth, and the Perfection of Truth, without the leaſt Mixture of Falſhood. *The Strength of Iſrael cannot lie*, 1 *Sam.* xv. 29. *Let God be true, and every Man a Liar*, ſaith the Apoſtle, *that he might be juſtified in his Sayings, and overcome when he is judged*; that is, Men may lie (for all Men are Liars) but God can never lie. But by Abſolute Reprobation God is made Untrue and Hypocritical in his Dealings with Men, and in all Matters appertaining to their eternal State, particularly in his Commands, in his Offers of Grace and Glory, in his Threats, paſſionate Wiſhes and Deſires of Men's chief Good, and in his Expoſtulations and Commiſeration alſo.

1. In his *Commands*. For by this Doctrine God commandeth thoſe Men to repent and believe, whom he ſecretly purpoſeth ſhall not believe. "Though God command Reprobates "to believe the Goſpel, yet he will not have them believe," ſaith *Piſcator*. Now whom God commandeth to believe and repent, thoſe he willeth outwardly ſhould believe and repent; and he muſt inwardly and heartily will it too, or elſe he diſſembleth.

2. In his *Offers of Grace and Glory*, which he maketh to ſuch as refuſe them, as well as to thoſe who accept them to their Salvation.

This is evident, *Iſa.* lxv. 2. *I have ſpread out my Hands all the Day long*. To whom? *To a rebellious People*. And *Matt.* xxii. we read, that thoſe Men were invited to the Wedding

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that came not: and *Acts* iii. 26. it is ſaid to the Jews who had *denied Chriſt*, as v. 14. *To you hath God ſent his Son Jeſus to bleſs you, in turning every one of you from your Iniquities.*

But now God's Meaning is, by this Doctrine, that the moſt of thoſe to whom he offereth his Grace and Glory, ſhall have neither. And ſo *Piſcator* ſaith, "Grace is not offered by "God even to thoſe who are called, with a Meaning to give "it, but to the Elect only." In the ſame Book he hath ſuch another Speech: "Though God in Words proteſt he would have "Reprobates to believe, yet indeed he will not have them." They make God to deal with Men in Matters of Salvation, as the Poets feign the gods to have dealt with poor *Tantalus*. They placed him in a clear River up to the Chin, and under a Tree which bare much ſweet and pleaſant Fruit, that did almoſt touch his Lips: but this they did with a Purpoſe that he ſhould taſte of neither: for when he put his Mouth to the Water to drink, it waved away from him; and when he reached his Hand to the Fruit to have eaten of it, it withdrew itſelf out of his Reach, ſo as he could neither eat nor drink. Juſt ſo dealeth God with Reprobates, by their Doctrine; he placeth them under the plentiful Means of Salvation, offereth it to them ſo plainly, that Men would think they might have it when they will; and yet intendeth fully they ſhall never have it, with-holding from them either the firſt Grace, that they cannot believe, or the ſecond Grace, that they cannot perſevere. Did not thoſe gods delude *Tantalus?* Yes, doubtleſs. And if God do ſo with Reprobates, what doth he but delude them, and diſſemble with them in his faireſt Offers of Salvation? And this do *Zanchius* and *Bucer* grant by evident Conſequence, as appeareth by a Speech or two of theirs, which cannot ſtand with their Concluſion; and, therefore, I ſuppoſe fell unwarily from them.

Zanchius telleth us roundly, "That every Man who is called "is bound to think that he is elected, otherwiſe he doth offer "great Injury to God, and accuſe him of Lying, who ſaith

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" to him in his Word, that he deſireth his Salvation, and for " this Cauſe hath called him." In which Speech he plainly implieth, that if God call a Man whom he hath abſolutely rejected, he doth but delude him when he calleth him. The like Speech hath *Bucer:* " A Man muſt believe that he is predeſ- " tinated, or elſe he maketh God to mock him when he calleth " him."

A Man, therefore, that is not predeſtinated, but an abſolute Reprobate, when he is called to Salvation, is but deluded.

If a Creditor ſhould reſolve, upon no Terms to forgive his Debtor one Farthing, and yet make him Offers to remit the whole upon ſome Conditions, and bind his Offers with a deep and ſolemn Oath; would not we ſay, that he was a rank Diſſembler, and a mere Deluder of his poor Debtor? We can ſay no leſs of God, if he hath irrevocably decreed at no hand to ſave ſuch particular Men, and yet promiſeth and ſweareth that he will ſave them, if they will believe his Promiſes, and repent. What can ſuch Oaths and Promiſes be, but mere Deluſions of miſerable Men?

3. In his Threats and Comminations alſo, by this Doctrine, is God made to be hollow and deceitful. For againſt what Sins are Threats denounced? Always againſt actual Sins: we never read, that they are thundered out againſt us for Original Sin: they intimate, therefore, that the Sins for which Men go to Hell, are their actual Tranſgreſſions. But if it be true, that God decreed Men to Hell for Original Sin, that which thoſe Threats import is not true, and ſo God is not ſincere in them. Beſides, all Threatenings imply, that the Evil threatened may be avoided: for therefore are they denounced, that Men might be brought to Repentance, and ſo eſcape the Evils threatened. But if ſome Men be peremptorily ordained to Deſtruction, their Deſtruction cannot be prevented; and ſo the Threatenings of Damnation ſignify an Untruth, and God in them dealeth not plainly with Men.

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4. In all the other Things before mentioned, is God full of Guile too, by this Opinion; namely, in his

(1) Paſſionate *Wiſhes*, that even thoſe Men might repent that repent not, and might be ſaved that through their Impenitency are not ſaved. Of theſe we read, *Deut.* v. 29. *O that there were ſuch an Heart in them to fear me, that it might go well with them!* And *Pſalm* lxxxi. 13. *O that my People had hearkened, and Iſrael had walked in my Ways!* And, *Iſaiah* xlviii. 18. *O that thou hadſt hearkened to my Commandments!*

(2) In his mournful *Expoſtulations*, Iſaiah v. 3. *Judge, I pray you, between me and my Vineyard: what could I have done more for my Vineyard?* And *Jeremiah* ii. throughout the whole Chapter, eſpecially ver. 31. *Have I been a Wilderneſs to Iſrael, or a Land of Darkneſs?* And ver. 32. *Can a Maid forget her Ornaments, or a Bride her Attire? Yet my People have forgotten me Days without Number.* Ezek. xxxiii. 11. *Turn ye, turn ye: why will ye die, O Houſe of Iſrael!*

(3) In his melting *Commiſerations* of the woful Condition of fooliſh Men, who would not be reclaimed: *How ſhall I give thee up, O Ephraim? How ſhall I deliver thee, O Iſrael? My Repentings are kindled together, my Heart is turned within me.* Hoſ. xi. 8. *O Jeruſalem, Jeruſalem, which killeth the Prophets, and ſtoneſt them that are ſent unto thee!* Matt. xxiii. 37.

In all theſe there is but little Sincerity, if there be a ſecret Reſolution that the moſt of thoſe, towards whom thoſe Wiſhes, Chidings, and Bemoanings are uſed, ſhall be damned without Remedy. God's faireſt Offers, his ſweeteſt Invitations, his greateſt Sympathies, and ampleſt Courteſies, if this Doctrine be true, come little ſhort of *Abſalom*'s Feaſt, the Kiſs of *Judas*, and the Hyæna's Tears: for in all theſe he ſaith one thing and meaneth another, and therefore diſſembleth. Nay, the whole Miniſtry (wherein God commandeth, offereth, chideth, entreateth, lamenteth) if this be true, is but a mere Impoſture, a giving of Words without any Meaning of anſwerable Deeds; and an Impoſture ſo much the greater, by how much the

the Shew of Kindneſs is the heartier. For how can a good Thing be offered with ſtronger Shews of a good Meaning, than when it is offered with Exhortations and Entreaties to accept it, with clear Demonſtrations of the Excellencies of it, with unfeigned Wiſhes that the Parties to whom it is offered would accept it, and bitter Lamentations for their Folly in refuſing it? With all theſe Inforcements is God's Tender of Salvation to Reprobates accompanied; and, therefore, in Shew moſt hearty and ſerious.

In a Word, thus ſpeaketh God, by this Doctrine, to Reprobates in the Miniſtry.

" O ye Reprobates (once moſt dearly beloved by me in your Father *Adam*, but now extremely and implacably hated, and by mine eternal and uncontrolable Order ſealed up under invincible Sin and Miſery) amend your Lives, and believe in the Name of my only begotten Son. If you repent and believe not, there is no Remedy, you muſt be damned; but if you repent and believe, you ſhall be ſaved: though your Sins be as red as Scarlet, I will make them as white as Wool. Think not that I would have you die; for I ſwear, *As I live, I will not the Death of him that dieth*; I would have no Man to periſh, but all to come to Repentance: I beſeech you, therefore, be reconciled. I have cried and called upon you, I have a long time waited upon you, that you might repent, and ſtill am knocking at the Doors of your Hearts for Entrance. *O that there were a Heart in you to fear me and keep my Commandments, that it might go well with you for ever! What ſhall I do unto you? how ſhall I intreat you? Will you not be made clean? when will it once be?*" Can God ſpeak thus to Reprobates, who by his own Decree ſhall never repent or be ſaved, without the deepeſt Diſſimulation?

That which is uſually ſaid to clear the Abſolute Decree, is, that God wiſheth the Salvation of the Reprobate ſeriouſly, but not abſolutely; he would have thoſe Men ſaved, but yet upon Condition they will repent and believe. And, therefore, though they

they do periſh, God is candid and ſincere in his Offers of Salvation to them: for therefore do they periſh, becauſe they perform not the Condition, and not becauſe God offereth not Salvation ſeriouſly unto them.

But this Anſwer is ſhort: it is true, God will have all Men to be ſaved upon Condition only, that they will repent and believe, according to that Speech of St. *Ambroſe*, *Deus vult omnes ſalvari, ſi & ipſi velint*: "God would have all to be "ſaved, if they themſelves would:" for if he would abſolutely have it ſo, what can hinder it? who hath reſiſted his Will? It is true likewiſe, that a conditional Promiſe may be ſerious as well as an abſolute: but then the Condition muſt be poſſible to them to whom the Promiſe is made; and the Performance of the Condition muſt be a Part of God's Will, as well as the Salvation promiſed, or elſe the Promiſe cannot be candid and ſincere. A Condition is the Offer of a Power of Choice. Where there is no Liberty of Choice afforded, there is no true Condition appointed. In Subſtance it is all one to offer a Courteſy under a Condition not poſſible, and not to offer it at all; and in Circumſtance it is much worſe.

In Subſtance all one: the Lawyers tell us, that a Contract made under a Condition not poſſible, is eſteemed no Bargain. And the Logicians Rule is, that a conditional Propoſition which hath an impoſſible Condition annexed to it, is equivalent to a Negation. It is all one for me to offer a Piece of Money to one blind, upon the Condition he will open his Eyes, and tell me what Piece of Money it is, and what Stamp it hath; and to deny it flatly to another: for the one hath it no more than the other. And it is all one for a Man to have a Daughter to beſtow in Marriage, to tell her Suitor, I will give you my Daughter, if you will ſpan the Earth, or touch the Heavens with your Finger; and to tell him plainly, ſet your Heart at reſt, I will never beſtow her upon you: for the Suitor ſpeedeth both ways alike.

And

And it is in Circumſtance a great deal worſe: for it is a Denial, under Colour of the contrary; a Denial joined with a Scoff, a Deriſion, as was that of the *Jebuſites*, Sam. v. 6. who told *David*, that he ſhould not enter into the Fort of *Zion*, *except he took away the Blind and the Lame*; their Meaning was, they would never deliver it up unto him: and becauſe they thought it impoſſible for him to take away the Blind and the Lame, they told him, if he did ſo, then they would yield it up. It was an ironical and ſcoffing Denial of his Demand. If the King ſhould make an unrepealable Law, that no *German* ſhould be made a Citizen of *London*, or free Denizon of the Kingdom; and then make a Decree, to give ſome bountiful Gratuities, but to the Citizens of *London* or to the Subjects of the Kingdom only, and to none but them; and yet for all this ſhould command it to be proclaimed, that he will give them to the *Germans*, upon Condition they will be made Free-men of *London*, or be incorporated into the Kingdom: would not any Man ſay, that the King, in this Caſe, did diſſemble and delude the poor *Germans?* And if any ſhould ſay, there would be no Diſſembling in it; for if they would become Citizens or Subjects, they ſhould have the promiſed Gratuities: a Man might truly anſwer, that therefore the King doth counterfeit and cozen them, becauſe he maketh a Tender to them upon a Condition not poſſible by his own Decree. In like manner, if God hath made a Decree, that ſuch Men ſhall never believe, and yet offer them Heaven on Condition they will believe; it may moſt truly be ſaid, that God doth not only deny them Heaven, but deny it with a bitter Deriſion.

And thus have I ſhewed the Contrariety of this Opinion to four principal Attributes of God, which is my ſecond general Reaſon againſt it.

[*To be continued.*]

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The LIFE *of* BISHOP BEDELL.

[CONTINUED *from* p. 527.]

THE condemning Pluralities was but half of Mr. *Bedell*'s Project. The next Part was to oblige his Clergy to reside in their Parishes; but in this he met with a great Difficulty.

King *James*, upon the last Reduction of *Ulster* after *Tyrone*'s Rebellion, had ordered Glebe-Lands to be assigned to all the Clergy; and they were obliged to build Houses upon them within a limitted Time: but in assigning these Glebe-Lands, the Commissioners had taken no Care of the Conveniences of the Clergy; for in many Places these Lands were not in the Parish, and often they lay not altogether, but were divided into Parcels. So he found his Clergy were in a Straight: for if they built Houses upon these Glebe-Lands, they would be thereby forced to live out of their Parishes, and it was very inconvenient for them to have their Houses remote from their Lands.

In order to remedy this, the Bishop, having Lands in every Parish assigned him, resolved to make an Exchange with them, for more convenient Portions of equal Value: and that the Exchange might be made upon a just Estimate, so that neither the Bishop nor the inferior Clergy might suffer, he procured a Commission from the Lord Lieutenant, for some to examine and settle that Matter, which was at last brought to a Conclusion, with so universal a Satisfaction to his whole Diocese, that since the thing could not be done without a Great Seal from the King, confirming all that was done, there was one sent over in all their Names to obtain it.

The Lord Lieutenant, at this time, was Sir *Thomas Wentworth*, afterward Earl of *Strafford*. At his first coming over

to *Ireland*, he was repoſſeſſed with Prejudices againſt the Biſhop, upon the account of a Petition ſent up by the County of *Cavan*, to which the Biſhop had ſet his Hand; in which ſome Complaints were made, and ſome Regulations were propoſed for the Army; which was thought an inſolent Attempt, and a Matter of ill Example: ſo that *Strafford*, who was ſevere in his Adminiſtration, was highly diſpleaſed with him; and when any Commiſſion or Order was brought to him, in which he found his Name, he daſhed it out with his own Pen, and expreſſed great Indignation againſt him.

When the Biſhop underſtood this, he was not much moved at it, knowing his own Innocence; but he took prudent Methods to overcome his Diſpleaſure. He did not go to *Dublin* upon his coming over, as all the other Biſhops did, to congratulate his coming to the Government: but he writ a full Account of that Matter to his conſtant Friend Sir *Thomas Jermyn*, who managed it with ſo much Zeal, that Letters were ſent to the Deputy from the Court, by which he was ſo much mollified towards the Biſhop, that he, going to congratulate, was well received, and was ever afterwards treated by him with a very particular Kindneſs. So this Storm went over, which many thought would end in Impriſonment, if not in Deprivation.

Yet how much ſoever that Petition was miſtaken, he made it appear very plain, that he did not deſign the putting down the Army: for he ſaw too evidently the Danger they were in from Popery, to think he could be long ſafe without it. But a Letter that contains his Vindication from that Aſperſion, carries in it likewiſe ſuch a Repreſentation of the State of the Popiſh Intereſt then in *Ireland*, and of their Numbers, their Tempers, and their Principles, that I will ſet it down. It was writ to the Archbiſhop of *Canterbury*.

" Right Hon. my very good Lord,

" I have been advertiſed from an honourable Friend in *England*, that I am accuſed to his Majeſty to have oppoſed his Service;

Service; and that my Hand, with two other Biſhops only, was to a Writing touching the Money to be levied on the Papiſts, for Maintenance of the Men of War. Indeed, if I ſhould have had ſuch an Intention, this had been not only to oppoſe the Service of his Majeſty, but to expoſe, with the public Peace, my own Neck to the Schemes of *Romiſh* Cut-throats. I who knew, that in this Kingdom of his Majeſty's, the Pope hath another Kingdom, far greater in Number, and, as I have heretofore ſignified to the Lords Juſtices and Council, conſtantly guided and directed by the Order of the new Congregation lately erected at *Rome*, tranſmitted by the Means of the Pope's Nuncio reſiding at *Bruſſels*, that the Pope hath here a Clergy, if I may gueſs by my own Dioceſe, double in Number to us, the Heads whereof are by corporal Oath bound to him, to maintain him and his Regularities *contra omnem hominem*, and to execute his Mandates to the uttermoſt of their Forces; which, accordingly, they do, ſtiling themſelves in Print, *Ego N. Dei & Apoſtolicæ ſedis gratia Epiſcopus fermien & offorien.* I that knew, there is in the Kingdom, for the moulding of the People to the Pope's Obedience, a Rabble of irregular Regulars, commonly younger Brothers of good Houſes, who are grown to that Inſolency, as to advance themſelves to be Members of the Eccleſiaſtical Hierarchy in better Ranks than Prieſts. I that knew, that his Holineſs hath erected a new Univerſity in *Dublin*, to confront his Majeſty's College there, and to breed the Youth of the Kingdom to his Devotion; of which Univerſity one *Paul Harris* ſtileth himſelf in Print to be Dean. I that knew, and have given Advertiſement to the State, that theſe Regulars dare erect new Friaries in the Country, ſince the Diſſolving of thoſe in the City; that they have brought the People to ſuch a ſottiſh Senſeleſſneſs, as they care not to learn the Commandments as God himſelf ſpake and writ them; but they flock in great Numbers to the Preaching of new ſuperſtitious and deteſtable Doctrines, ſuch as their own Prieſts are aſhamed of: and at all thoſe they levy Collections, three, four,

five,

five, or ſix Pounds at a Sermon. I that knew, that thoſe Regulars, and this Clergy, have, at a general Meeting or Synod, as themſelves ſtile it, decreed, 'That it is not lawful to take an Oath of Allegiance; and, if they be conſtant to their own Doctrine, do account his Majeſty in their Hearts to be but King at the Pope's Diſcretion:' In this State of this Kingdom, to think the Bridle of the Army may be taken away, would be the Thought not of a brain-ſick, but of a brainleſs Man.

Your Lordſhip's, in all Duty,

The Day of our Deliverance, from the Popiſh Powder-Plot, Anno 1663. WILL. *Kilmore.*"

By his cutting off Pluralities there became many Vacancies in his Dioceſe; ſo the Care he took to fill theſe, comes to be conſidered in the next place. He was very ſtrict in his Examinations before he gave Orders to any. He went over the Articles of the Church of *Ireland* ſo particularly and exactly, that one who was preſent at the Ordination of him that was afterwards his Arch-deacon, Mr. *Thomas Price*, reported, that though he was one of the Senior Fellows of the College of *Dublin*, when the Biſhop was Provoſt, yet his Examination held two full Hours: and when he had ended any Examination, which was always done in the Preſence of his Clergy, he deſired every Clergyman preſent to examine the Perſon further, if they thought any material Thing had been omitted by him, by which a fuller Diſcovery of his Tempers and Sufficiency might be made. When all was ended, he made all his Clergy give their Approbation before he would proceed to Ordination: for he would never aſſume that ſingly to himſelf, nor take the load of it wholly on his own Soul.

He took alſo great Care to be well informed of the religious Qualities of thoſe he ordained, as well as he ſatisfied himſelf by his Examination of their Capacity and Knowledge. He had always a conſiderable number of his Clergy aſſiſting him at

at his Ordinations: he always preached and administered the Sacrament on those Occasions himself; and he never ordained a Presbyter, till he had been at least a Year Deacon, that so he might have a good Account of his Behaviour in that lower Degree, before he raised him higher.

He looked upon that Power of Ordination as the most sacred Part of a Bishop's Trust, and that in which the Laws of the Land had laid no sort of Imposition on them, so that this was entirely in their Hands; and, therefore, he thought they had so much the more to answer for to God on that account: and he weighed carefully the Importance of those Words, *Lay Hands suddenly on no Man, and be not a Partaker of other Men's Sins.* Therefore, he used all the Precaution that was possible in so important an Affair. He was never prevailed on, by any Recommendations or Importunities, to ordain any, as if Orders had been a Sort of Freedom in a Company, by which a Man was to be enabled to hold as great a Portion of the Ecclesiastical Revenue as he could compass. Nor would he ever ordain any without a Title to a particular Flock: for he thought a Title to a Maintenance was not enough; as if the Church should only take Care that none in Orders might be in Want; but he saw the Abuses of those false Titles, and of the vagrant Priests that went about as Journeymen, plying for Work, to the great Reproach of that sacred Employment. And in this he also followed the Rule set by the fourth General Council, that carried this Matter so high, as to annul all Orders that were given without a particular Designation of the Place where the Person was to serve. For he made the primitive Times his Standard, and resolved to come as near it as he could, considering the Corruption of the Age in which he lived.

He remembered well the Grounds he went on, when he refused to pay Fees for his Title to his Benefice in *Suffolk*, and therefore took Care that those who were ordained by him, or had Titles to Benefices from him, might be put to no Charge: for he wrote all the Instruments himself, and delivered them

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to the Perſons to whom they belonged, out of his own Hands, and adjured them, in a very ſolemn Manner, to give nothing to any of his Servants. And, that he might hinder it all that was poſſible, he waited on them always, on thoſe Occaſions, to the Gate of his Houſe, that ſo he might be ſure that they ſhould not give any Gratification to his Servants. He thought it lay on him to pay them ſuch convenient Wages as became them, and not to let his Clergy be burthened with his Servants. And, indeed, the Abuſes in that were grown to ſuch a Pitch, that it was neceſſary to correct them in ſo exemplary a manner.

His next Care was to obſerve the Behaviour of his Clergy: he knew the Lives of Churchmen had generally much more Efficacy than their Sermons or other Labours could have; and ſo he ſet himſelf much to watch over the Manners of his Prieſts; and was very ſenſibly touched, when an *Iriſhman* ſaid once to him in open Court, "that the King's Prieſts were as "bad as the Pope's Prieſts." Theſe were ſo groſly ignorant and ſo openly ſcandalous, both for Drunkenneſs and all Sorts of Lewdneſs, that this was indeed a very heavy Reproach: yet he was no rude, no remorſeleſs Reformer, but conſidered what the Times could bear. He had great Tenderneſs for the Weakneſs of his Clergy, when he ſaw Reaſon to think otherwiſe well of them; and he helped them out of their Troubles, with the Care and Compaſſion of a Father.

One of his Clergy held two Livings; but had been cozened by a Gentleman of Quality, to farm them to him for leſs than either of them was worth; and he acquainted the Biſhop with this: who thereupon writ very civilly, and yet as became a Biſhop, to the Gentleman, perſuading him to give up the Bargain. But, having received a ſullen and haughty Anſwer from him, he made the Miniſter reſign up both to him; for they belonged to his Gift, and he provided him another Benefice, and put two worthy Men into the two Churches; and ſo he put an End to the Gentleman's fraudulent Bargain, and to the Churchman's Plurality.

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He never gave a Benefice to any, without obliging them, by Oath, to perpetual and perſonal Reſidence, and that they ſhould never hold any other Benefice with that. So when one *Buchanan* was recommended to him, and found by him to be well qualified, he offered him a Collation to a Benefice; but when *Buchanan* ſaw, that he was to be bound to Reſidence, and not to hold another Benefice, he, that was already poſſeſſed of one, with which he reſolved not to part, would not accept of it on thoſe Terms. And the Biſhop was not to be prevailed on to diſpenſe with it, though he liked this Man ſo much the better, becauſe he was a-kin to the great *Buchanan*, whoſe Paraphraſe of the *Pſalms* he loved before any other *Latin* Poetry.

The *Latin* Form of his Collations concluded thus—"Obteſting you in the Lord, and enjoining you, by Virtue of that Obedience which you owe to the great Shepherd, that you will diligently feed his Flock committed to your Care, which he purchaſed with his own Blood; that you inſtruct them in the Catholic Faith, and perform Divine Offices in a Tongue underſtood by the People; and, above all Things, that you ſhew yourſelf a Pattern to Believers in good Works, ſo that the Adverſaries may be put to Shame, when they find nothing for which they can reproach you."

He put all the Inſtruments in one, whereas Devices had been found out, for the Increaſe of Fees, to divide theſe into ſeveral Writings; nor was he content to write this all with his own Hand, but ſometimes he gave Induction likewiſe to his Clergy; for he thought none of theſe Offices were below a Biſhop; and he was ready to eaſe them of Charge all he could. He had, by his Zeal and earneſt Endeavours, prevailed with all his Preſbyters to reſide in their Pariſhes, one only excepted, whoſe Name was *Johnſton:* he was of a mean Education, yet he had quick Parts, but they lay more to the mechanical than to the ſpiritual Architecture: for the Earl of *Strafford* uſed him for an Engineer, and gave him the Management of ſome great Buildings that he was raiſing in the County of *Wicklow*. But

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the Biſhop, finding the Man a very mercurial Wit, and of a great Capacity, he reſolved to ſet him to Work, that ſo he might not be wholly uſeleſs to the Church; and, therefore, he propoſed to him the compoſing an Univerſal Character, that might be underſtood by all Nations; and he ſhewed him, that ſince there was already an Univerſal Mathematical Character, received both for Arithmetic, Geometry, and Aſtronomy, the other was not impoſſible to be done. *Johnſton* undertook it readily; and the Biſhop drew for him a Scheme of the whole Work, which he brought to ſuch a Perfection, that he put it under the Preſs, but the Rebellion prevented his finiſhing it.

After the Biſhop had been for many Years carrying on the Reformation of his Dioceſe, he reſolved to hold a Synod of all his Clergy, and to eſtabliſh ſome Rules for the better Government of the Flock committed to him. He appointed that a Synod ſhould be held thereafter once a Year, on the ſecond Week of *September*; and that in the Biſhop's Abſence, his Vicar-General, if he was a Prieſt, or his Archdeacon ſhould preſide; that no Vicar ſhould be conſtituted after that, unleſs he were in Orders, and ſhould hold his Place only during the Biſhop's Pleaſure. He revived the ancient Cuſtom of Rural Deans, and appointed, that there ſhould be three for three Diviſions of his Dioceſe, who ſhould be choſen by the Clergy, and ſhould have an Inſpection into their Deportment, and make Report to the Biſhop of what paſt among them, and tranſmit the Biſhop's Orders to them; and that once a Month the Clergy of each Diviſion ſhould meet, and preach by Turns, without long Prayers or Preambles; and that no Excommunication ſhould be made but by the Biſhop in perſon, with the Aſſiſtance of ſuch of his Clergy as ſhould be preſent. The reſt related to ſome Things of leſs Importance, that required Amendment. When the News of this was carried to *Dublin*, ſome ſaid, it was an illegal Aſſembly, and that his preſuming to make Canons was againſt Law; ſo that it was expected he ſhould be brought up as a Delinquent, and cenſured in the Star-

Mr. JOHN ATLEY, Ætatis 41.

Star-Chamber or High-Commiſſion-Court: but others looked on what he had done, as nothing but the neceſſary Diſcharge of his epiſcopal Function. And it ſeemed ſtrange, if ſome Rules laid down by common Conſent, for the better Government of his Dioceſe, ſhould have furniſhed Matter for an Accuſation or Cenſure. His Archdeacon, who was afterwards Archbiſhop of *Caſhel*, gave ſuch an Account of this Matter to the State, that nothing followed upon it. The Biſhop had, indeed, prepared ſuch a Juſtification of himſelf, as would have vindicated him fully before equitable Judges, if he had been queſtioned for it. Archbiſhop *Uſher*, who knew well how much he could ſay for himſelf upon this Head, adviſed thoſe that moved that he might be brought up upon it, to let him alone, leſt he ſhould be thereby provoked to ſay more for himſelf, than any of his Accuſers could ſay againſt him.

[*To be continued.*]

A ſhort Account of Mr. JOHN ATLAY. *In a Letter to the Rev. Mr.* JOHN WESLEY.

October 30, 1778.

Rev. Sir,

I WAS born at *Sheriff-Hutton*, in the County of *York*, in *December* 1736. I was kept at School till fourteen Years of Age, and was then employed by my Father in all the branches of Huſbandry. His violent Temper (though he ſeriouſly feared God) ſometimes drove me almoſt to Deſpair, and ſometimes earneſtly to ſeek God, from whom I had deep Impreſſions from my Childhood. I uſed to go to the Sacrament at all Opportunities, from the Time I was ſixteen Years old; and was often deeply affected thereby, and ſo laſtingly, as to be preſerved from outward Sin.

In *January* 1759, when I was about two and twenty, I heard *Hannah Harriſon* give an Exhortation. Five or ſix of us went into the Room together, juſt as ſhe was repeating,

" Come, Lord! the drooping Sinner cheer,
Nor let thy Chariot-wheels delay!
Appear, in my poor Heart appear!
My God, my Saviour, come away."

I was cut to the Heart. I could neither ſpeak nor ſtir. I was convinced there was ſomething in Religion which I had never known. We returned home; but thoſe Words,

" My God, my Saviour, come away,"

were continually ſounding in my Heart: and from that time another young Man and I forſook all our trifling Company.

About a Month after I heard *John Manners*, at *York*, and was deeply convinced, that I was a loſt, undone Sinner. I could not ſleep all Night, and in the Morning invited him to come and preach in my Father's Houſe. When I came home on *Sunday*, I told my Father. He was exceeding angry; and proteſted, he ſhould never preach there. I pleaded much, but in vain. When he went to Church, I ſhut myſelf in, and earneſtly prayed that God would change his Heart. He came from Church, and ſaid, " I have never been ſo uneaſy at Church in all my Life. I could not keep thoſe Words out of my Mind, 'If thou rejecteſt this Offer of Salvation, perhaps thou wilt never have another.' He ſhall come, whatever be the Conſequence." I took knowledge that God heareth Prayer. He came on *Tueſday*, and preached to a large, quiet Congregation: and that Night my Father and two Siſters were convinced of Sin.

For near three Weeks I could ſcarce either ſleep or eat, but juſt enough to keep Life. On *April* 1, having ſpent moſt of the Night in Prayer, I felt thoſe Words applied to my Soul with inexpreſſible Power, " Fear not; for I have redeemed thee." I then ſaw, as I had never done before, the whole Myſtery of our Redemption, and could not poſſibly doubt, but that I was reconciled to God through the Son of his Love.

For

For about three Weeks I was unſpeakably happy in God, and thoroughly devoted to him. My Soul was all Joy, Praiſe, and Prayer, without any Intermiſſion. My Siſter was mentioning this to *T. B.* for whom I had the higheſt Eſteem. He replied, "Ah, poor *Johnny!* the Devil has deceived him, as he has done many. He has taken him up to the Mount; but he will throw him down, and not leave a whole Bone in him." This wicked, raſh Speech my Siſter told me: immediately I was ſtruck with Horror: I thought, "He is a better Judge than me: certainly I am deceived." I was ſtripped of all. My Love and Joy were gone, and for ſome Weeks I was in the Blackneſs of Deſpair; and, but for fear of being a Stumbling-block to others, I ſhould have put an End to my wretched Life.

One Evening I went out, and turning back, when I was almoſt out of Sight of the Houſe, I thought, "I will give one Look; for I ſhall ſee it no more." I was walking down the Side of the Hill, when I was penetrated with theſe Words, "Be not faithleſs, but believing." I looked round, but no one was near. The Words came a ſecond time; and then the following, "Fear not; for I *have* redeemed thee." I kneeled down on the Graſs, to return God Thanks. All my Fears and Sorrow were gone: and from that Hour I never had a Moment's Doubt of God's Love to me.

From this Time I was exhorting every Company wherein I was; and God continually confirmed what was ſpoken: but eſpecially to the Claſs whereof I was Leader, moſt of whom were juſtified in a few Months. Afterwards I was perſuaded to hold weekly Prayer-meetings; at which I likewiſe gave a Word of Exhortation: by ſeeing the Fruit of which I was more and more ſtirred up, till Zeal for God as it were eat me up. After a time, I was deſired to ſupply the Place of one and another Preacher: and when Mr. *Pawſon* and Mr. *Henderſon* were in the *York* Circuit, Mr. *Henderſon* being taken ill, I was prevailed upon to ſupply his Place for a Month: and afterwards, though

though I followed my Father's Buſineſs the reſt of the Week, I generally preached two, three, or four times on a *Sunday*.

In *Auguſt* 1762, I was working in the Field, when *John Manners* came to me, and reproved me for my Unwillingneſs to give myſelf up wholly to the Work of God. He told me, I muſt travel or be damned; and that God had now made a Way for me, by removing one of the Labourers in the *York* Circuit into *Abraham*'s Boſom. I was now determined: and on *Tueſday*, *Sept.* 22, I ſet out, though with Fear and Trembling. Here I continued till the *Auguſt* following. *John Manners* died in *April:* but while he lived, he greatly encouraged me to go on in the Work I had begun.

The next Year I was appointed for *Birſtal* Circuit, where I met with ſome Difficulties. From my firſt awakening I had converſed with ſome, who (though at that time they were no Calviniſts) frequently uſed Calvinian Phraſes. From theſe I had learned to do the ſame. This cauſed the Calviniſts to take much Notice of me; but gave great Offence to my Brethren. I now began to inform myſelf more perfectly, by Reading and Meditation; and I prayed much for the Guidance of the Holy Spirit. This, I found, was exceeding profitable.

The next Year I was ſent to *Whitehaven*, where I continued that and the following Year. Here I was much given up to God in Reading, Meditation, and Prayer: in which I ſpent ſix or ſeven Hours every Day, while the reſt was ſpent in Preaching and in viſiting the Sick and the Tempted. While I continued here, my Soul was frequently comforted, and the Work of God greatly revived.

My next Remove was to *Scotland*, where I ſtaid three Years. My Cuſtom was to attend the Kirk at every Opportunity, where I heard the Doctrines of *Calvin* ſet forth to the beſt Advantage. My manner was, to weigh the Arguments I heard in every Sermon; and, by this means, I found that Calviniſm was not built on a good Foundation: and I have often thought that I ſhould

have

have been a Calviniſt, if it had not been for the Sermons I heard in *Scotland*.

Near two Years of the Time I was in *Scotland*, I ſpent in *Glaſgow*. Here I gave myſelf up to God in good earneſt. Religion was now, more than ever, the one Buſineſs of my Life. I had few Trials; but many Mercies and Comforts. My laſt Year was at *Edinburgh*: here I had many Trials; however, I had this Comfort, that the Work of God greatly revived.

From *Scotland* I returned to *Yorkſhire*, where I ſpent three Years: but I cannot ſay, that my Labours were remarkably ſucceſsful at this time; however, I was frequently refreſhed in my own Soul.

From *Yorkſhire* I came to *London*, where I have continued between five and ſix Years. All this time I have been fully exerciſed with various Labours, Cares, and Trials; but, by the Grace of God, I am kept amidſt them all. I ſtill love and fear him, and his Service is my chief Delight. I deſire to be wholly devoted to his Service, and to continue therein all the Days of my Life,

I am, Rev. Sir, your's, &c.

JOHN ATLAY.

LETTERS.

LETTER LV.

[*From Mrs. Rebekah Bennet.*]

The Experience of one of the Servants at Kingſwood-School.

Auguſt 13, 1748.

Rev. and very dear Sir,

I Rejoice greatly that the Lord inclined your Heart to receive ſuch a weak and unworthy Member into the ſweet and comfortable Fellowſhip of this your happy Houſhold: for, ſurely, the

the Lord Jeſus, the Moſt High God, dwelleth in the Midſt of us, and maketh the Harmony of Praiſe and Thankſgiving to flow ſweetly in the Heart of every Member! O, *it is a pleaſant Thing to be thankful!* And though Satan has been ſuffered to tempt ſome of us, yet God has ſhewed himſelf the greater, and has endued them with Power from on high to reſiſt him ſtedfaſt in the Faith. Thanks be to God through our Lord Jeſus Chriſt! I can only liſp his Praiſe. It would ſuffice for me, could I but love him with all my Heart, and ſerve him with all my Strength. But O, what a falling ſhort do I find! Lord Jeſus, when ſhall it once be? Lord, behold thy Handmaid; be it unto me even as thou wilt! Dear Sir, pray for me, that I may be faithful unto Death.

Rev. Sir, I thank you for your kind Letter. You aſk, was I ſerious? No: to my great Shame do I ſpeak it, I then drank in Iniquity like Water, and ruſhed into Sin daily without Remorſe, even as a Horſe ruſheth into the Battle. Having often ſtifled Convictions, God gave me over to that abominable Sin of Drunkenneſs. O Lord, grant I may love much, for ſurely I have much forgiven. I then lived with one who was much given to this, and fought againſt God with all my Might, till my Companion in Wickedneſs died. I was much ſhocked at this; for we parted but a few Days before; after which I never ſaw her more. I was left in a great deal of outward Diſtreſs; but it was good for me that I was afflicted. I then went to *A. Lodge*; but was ſtill a Bond-ſlave to the Devil. One Day ſhe deſired me to go with her to hear you. I had no Deſire to go; but I went to oblige her. Your Text was, *Repent, and do the firſt Works.* Before you had done the Lord convinced me, that unleſs I repented, I ſhould be loſt. But, alas! I was like a Man beholding his natural Face in a Glaſs: I ſoon forgot what manner of Creature I was. Yet from that Time I had a great Love to you, becauſe you ſpeak ſo loving to Sinners: ſo that I now went out of a Deſire to hear you, more than a Deſire of Salvation; for I was very ignorant: yet I continued to hear you.

When

When I had heard you about a Month, I dreamed the Devil appeared in a moſt dreadful Form, and ſaid to me, Will you name the Name of God? I told him, Yes: I would name the Name of God as long as I lived: and I found my Heart more drawn out in Prayer to God than ever I had done in my Life. He threatened me, that if I named the Name of God any more, he would pull me backwards. I told him, I did not care what he did to me, for I was reſolved to call upon God while I had Breath. I then heard a ſmall ſtill Whiſper, which ſaid, Doſt thou believe the Grace of God is ſufficient to ſave thee from him? I anſwered, I believe God is both able and willing to ſave me from the Power of the Devil. And ſo I found it; for he came near me no more: but my Soul was filled with Praiſes and Thankſgivings, that he had given me to overcome the Devil. Soon after the Arrows of Conviction ſtuck faſt in my Soul: I could have no Reſt in my Bones by reaſon of my Sin. Then Satan ſtirred up all my Friends and Relations to beat me and revile me. Sorrow and Affliction increaſed daily, inſomuch that I knew not which Way to turn. If I thought of flying to God, my guilty Conſcience ſtopped me; for I ſaw the Divine Juſtice was ready to caſt me off for ever. But, Glory be to God! all could not hinder my hearing the Goſpel; though every Sermon tore open the Wounds which Sin had made, and made me exceeding miſerable, inſomuch that many times I thought my Soul could not ſupport it any longer. My Eyes were like Fountains, and I forgot to eat my Bread; for my Soul longed more for the Mercy of God, than my Body did after the Food that periſhes. I could ſpeak to no-body, but was always aſhamed to look any in the Face; becauſe I ſaw the Glory of God ſhine ſo bright in them; but as for myſelf, I knew I was fit Fuel for eternal Fire; not worthy of a Place on the Earth, much leſs to converſe with the Children of God: but though I was the Chief of Sinners, yet did they not reject me, but uſed me with the utmoſt Tenderneſs and Love.

Then

Then I found a ſtrong Hope, that I ſhould know the pardoning Love of God. And one Day being alone, in great Diſtreſs for Fear of Death and Hell, I heard an inward, ſweet Voice, ſaying, "Come unto me, come unto me, and I will "give thee Reſt." And then did Jeſus reveal himſelf to my Soul, evidently ſet forth as crucified. Not long after, being at St. *Paul's* Church, the Power of the moſt High overſhadowed me, and I heard a Voice, "Chriſt died for thy Sins: "for thy Sins Chriſt died:" and with theſe Words was the Power of an endleſs Life brought into my Soul.

This was no Dream, but a ſenſible paſſing from Death unto Life. In the Hour before, my Sins were as a ſore Burden too heavy for me to bear; and now they were caſt as a Stone into the Depth of the Sea; now I was ſaying to all, "Come, ſee "what the Lord hath done for my Soul!" The Lord is my Strength: my Heart truſteth in him, and I am helped: therefore my Heart danceth for Joy, and in my Songs will I praiſe him. This is the Beginning of the Goodneſs of God to me a Sinner. Now may the God of all Grace preſerve your Soul and Body! This is the Prayer of

Your weakeſt Child,

REBEKAH BENNET.

LETTER LVI.

[*From Mrs. Eliz. Holmes.*]

The Experience of another of the Servants.

Auguſt 28, 1748.

Rev. and Dear Sir,

MY Strength will ſoon return, if it pleaſe God: but if not, I truſt he will renew my ſpiritual Strength; ſo as I may run the Way of his Commandments, and obtain not a temporal,

temporal, but an eternal Crown. I aim at nothing elſe, but only that I may be holy in Body and Soul: I think I deſire no other Portion or Happineſs in Earth or Heaven, but the pure Love of God alone; in which I am now bleſt and happy in part, but truſt to be more ſo to all Eternity. I know, the Comfort I now feel, is but a Drop of that River of Pleaſure which flows at God's Right-hand for evermore. But I praiſe him for giving me a Taſte of his Love; and pray, that I may be filled with that perfect Love of God which caſteth out all Sin. I have great Reaſon to praiſe God, that I am in this happy Family, moſt unworthy as I am. I find it is good for me to be here; and have no Deſire to remove again, until I am made meet for that Place which Jeſus is gone to prepare for me. I feel ſtrong Conſolation through that bleſſed Hope, that he will come again, and receive me to himſelf; that where he is, I ſhall be alſo, and behold his Glory for evermore.

There I ſhall my Lot receive,
Soon as from the Fleſh I fly;
Happy in thy Love I live,
Happier in thy Love I die:
Lo! the Proſpect opens fair,
I ſhall ſoon be harbour'd there.

I bleſs God, he has cleared my Way through much inward Trial ſince I came to *Kingſwood*. I many times thought he would greatly bleſs me, becauſe the Devil ſtirred up ſo many Hinderances. And ſo it proves: for he does bleſs my Soul, and enable me to go on my Way rejoicing in his holy Comfort. O that I may continue to do ſo more abundantly, from this time forth for evermore! Dear Sir, pray for me, as I believe you do for us all: for the Lord is with us daily, pouring his Bleſſings upon us.

That the Lord may guide and bleſs you in all your Ways, and in his due Time bring you amongſt us in the Fulneſs of the Bleſſing of the Goſpel of Peace, is the earneſt Deſire of

Your moſt weak and unworthy Daughter,

ELIZ. HOLMES.

LETTER LVII.

[*From a Clergyman lately awakened.*]

N. B. He is fallen into the Pit of the Decrees, and knows me no more!

October 10, 1748.

Dear and Rev. Sir,

I WAS in Hopes of ſeeing you at the *Dock*, and for that Purpoſe went thither on *Thurſday* ſe'nnight, but you was gone that Morning.

Perhaps you ſcarce remember to have ſeen me; but though I am unknown to you, yet you, by your Writings, are intimately known to me. It was to theſe, more than any thing elſe, that, under God, I owe the Bleſſing wrought upon my Soul: by theſe I obtained a clearer Diſcovery of the Nature of Goſpel Salvation, and in reading them found the *experimental* Knowledge of what I ſought after.

I hope you will not refuſe to lend your Aſſiſtance in nouriſhing and ſupporting one that you have been the Inſtrument of *begetting to a lively Hope and Faith*, that I may neither *run uncertainly*, nor *faint in Well-doing*.

You have heard, I ſuppoſe, in *Cornwall*, that my Speech was too plain and irkſome, to be ſuffered to be continued any longer at *Redruth*. My Words were no longer tolerable, when I began to preach Chriſt crucified, and the Neceſſity of an inward Change, *Jeſus and the Reſurrection* to a-new Life. But before I was obliged to quit one Place, another was prepared for

for me. When in anſwer to an account I had writ to the Biſhop of the Methodiſts, I was expecting a Reprimand, I received the Collation of this Pariſh, in conſequence of an Application made by a Friend of my Wife's. And the Reſolution of my Principal at *Redruth* to part with me, though ſudden and unexpected, came very ſeaſonable to determine a difficulty I was under, about tarrying at *Redruth* or coming hither: for though to be *turned away* was grievous to Fleſh and Blood, yet I was glad the Lord had taken the Matter into his own Hand.

When I came hither I was very kindly received by one great Man; but the reſt of the Pariſh cried out againſt me, as if, inſtead of being a Meſſenger of Goſpel Glad-tidings, I had been ſent from Satan to deſtroy them. At preſent, the Favour of my Friend ſeems to be abated, and the Diſlike of the reſt leſs general. There are ſeveral that begin to ſee and ſay differently, and my Words have wrought *a Concern* in ſome, but I cannot ſay it has yet taken *deep Root* in any. But the Lord's Ways *are far above our Sight*.

My Conduct has been in general very canonical; I mean, in thoſe Particulars that are objected to you: unleſs that I have now and then given a few Words of Exhortation in a private Houſe; though not even that in this Pariſh, becauſe I hardly knew any yet that would permit me. But, notwithſtanding this, my Brethren are greatly offended at me, on account of my Character as a Methodiſt, and the People coming from *Plymouth*, *Dock*, &c. to hear me, and many groſs Falſhoods which the Father of Lies has ſpread about me.

Being obliged to build a Houſe, I have employed ſome Believers brought from *Cornwall*, who meet in a Claſs, and ſome of the Pariſh are uſually there: but there are many Adverſaries, powerful and zealous; the People here being remarkable, even among their Neighbours, for a rough Diſpoſition.

Thus have I been particular in laying my State before you, hoping you will be free in giving me Advice. With regard to myſelf,

myſelf, in general I enjoy much Peace, but little ſenſible Love: I truſt I go forward, but ſlowly. Recommend me ſome Books for my own Reading, and to be diſperſed among my Pariſhioners, to whom I have given ſome of yours, and they ſeem to deſire more.

A learned and pious Schoolmaſter, a dear Friend of mine, that has lately known the Lord, deſires your Opinion of this Queſtion: 'Whether you think he can, with a good Conſcience, continue to teach his Scholars Latin and Greek out of Heathen Authors, ſuch as *Horace, Virgil, Tully, Homer?*' &c. [Doubtleſs he may.]

To read this, and anſwer it as particularly as I deſire, will, I fear, take up too much of your precious Time: but I hope what is thus employed, will not be entirely loſt. I deſire that before the Throne of Grace you would remember

Your unworthy Brother in Jeſus Chriſt,

T. V.

LETTER LVIII.

[*From Colonel Gumley.*]

October 13, 1748.

Dear Sir,

GOD's Thoughts are not as our's. I propoſed waiting on you at the Foundery; but it is the Lord's Will, that I ſhould be called to another Country. And I bleſs his holy Name, that he makes me deſire that his Will may be done on Earth as in Heaven. I ſhall want the Aſſiſtance of all my dear Brethren, and I pray God, that he will be graciouſly pleaſed to put me in your Minds in all your Prayers, as well in public as in private. I doubt not but the Lord will give me Strength for my Day, in all Places and at all Times. O that he may be pleaſed to make me ever mindful of him, and never to ceaſe returning moſt humble and hearty Thanks to his Divine Majeſty, for his

his great Goodneſs in calling me, ſo miſerable a Wretch, as I find myſelf in this Moment. Bleſſed be the Name of the Lord! that he ſhews me I am nothing without his Aſſiſtance.

My dear Friend, be ſo good to offer your Prayers often for me, that I may be kept humble, right humble, watching, and ever in Prayer, looking up always to my dear Redeemer, who is, I find, always ready to give.

I pray God, that the Lord Jeſus Chriſt may keep you every inſtant, and that you may be found blameleſs at the great white Throne, in that awful Day when the Faithful ſhalt receive their Reward. This is the moſt ſincere Prayer of

Your affectionate Child and Brother in Chriſt,

S. GUMLEY.

P. S. Pleaſe to direct for me at *Eyndoven, Holland.*

[Was not he a Believer at this Time? — But did he die in Faith?]

LETTER LIX.

[*From the ſame.*]

Harwich, 11 o'Clock Sunday Morning, Oct. 17, 1748.

Dear Sir,

I Doubt not but you will be glad to hear, that the Lord was with me in my Way to this Place; and that he had been graciouſly pleaſed to bring me ſafe. The Wind, I thank the Lord, is very fair, and the Weather fine and clear, God be praiſed for evermore. Oh, his Almighty Power is now with me, in giving me Prayer for you and all the Congregation now met. May the Lord Jeſus Chriſt be with you! May Tears of Joy be found in the Eyes of every poor watching Soul! Oh, my Saviour, make them believe in thee! Oh, may they ſee every Moment a crucified Jeſus by the Eye of Faith!

Be ever content, my dear Sir, with having the Love of God. I bleſs his holy Name, that he makes me feel we want

nothing

nothing elſe in this World. Oh, let not the love of Power be a temptation to us, ſo as to make us leſs happy in the Lord; but may we live to him, and for his Sake only deſire to be here!

May the Lord Jeſus be with you and your dear Brother! Oh, may you both be ever bleſſed! May the Lord Jeſus keep you both every inſtant! And that you may hold out to the End is the ſincere Deſire of,

Dear Sir,

Your moſt affectionate Servant and Brother in Chriſt,

S. GUMLEY.

[Was he not a Believer when he wrote this?]

POETRY.

THE COUNTRY CLERGYMAN.

[*By Goldſmith.*]

NEAR yonder Copſe, where once the Garden ſmil'd,
And ſtill where many a Garden Flower grows wild,
There, where a few torn Shrubs the Place diſcloſe,
The Village Preacher's modeſt Manſion roſe,
A Man he was, to all the Country dear,
And paſſing rich with Forty Pounds a Year;
Remote from Towns he ran his godly Race,
Nor e'er had chang'd, nor wiſh'd to change his Place;
Far other Aims his Heart had learn'd to prize,
More ſkill'd to raiſe the Wretched than to riſe.
His Houſe was known to all the vagrant Train,
He chid their Wanderings, but reliev'd their Pain.
The long-remember'd Beggar was his Gueſt,
Whoſe Beard deſcending ſwept his aged Breaſt;

The

The ruin'd Spendthrift, now no longer proud,
Claim'd Kindred there, and had his Claims allow'd;
The broken Soldier, kindly bade to ſtay,
Sate by his Fire, and talk'd the Night away;
Wept o'er his Wounds, or, Tales of Sorrow done,
Shoulder'd his Crutch, and ſhew'd how Fields were won.
Pleas'd with his Gueſts, the good Man learn'd to glow,
And quite forgot their Vices in their Woe;
Careleſs their Merits, or their Faults to ſcan,
His Pity gave ere Charity began.

Thus to relieve the Wretched was his Pride,
And e'en his Failings lean'd to Virtue's Side;
But in his Duty prompt at every Call,
He watch'd and wept, he pray'd and felt, for all.
And, as a Bird each fond Endearment tries,
To tempt its new-fledg'd Offspring to the Skies;
He try'd each Art, reprov'd each dull Delay,
Allur'd to brighter Worlds, and led the Way.

Beſide the Bed where parting Life was laid,
And Sorrow, Guilt, and Pain, by Turns diſmay'd,
The reverend Champion ſtood. At his Control,
Deſpair and Anguiſh fled the ſtruggling Soul;
Comfort came down the trembling Wretch to raiſe,
And his laſt faltering Accents whiſper'd Praiſe.

At Church, with meek and unaffected Grace,
His Looks adorn'd the venerable Place;
Truth from his Lips prevail'd with double Sway,
And Fools who came to ſcoff, remain'd to pray.
The Service paſt, around the pious Man,
With ready Zeal, each honeſt Ruſtic ran;
E'en Children follow'd with endearing Wile,
And pluck'd his Gown, to ſhare the good Man's Smile.

His

His ready Smile a Parent's Warmth expreſt,
Their Welfare pleas'd him, and their Cares diſtreſt;
To them his Heart, his Love, his Griefs were giv'n,
But all his ſerious Thoughts had Reſt in Heav'n:
As ſome tall Cliff that liſts its awful Form,
Swells from the Vale, and Mid-way leaves the Storm,
Though round its Breaſt the rolling Clouds are ſpread,
Eternal Sunſhine ſettles on its Head.

ODE TO TRUTH.

[*By Mr. Maſon.*]

SAY, will no white-rob'd Son of Light,
Swift-darting from his heav'nly Height,
Here deign to take his hallow'd Stand;
Here wave his amber Locks; unfold
His Pinions cloath'd with downy Gold;
Here ſmiling ſtretch his tutelary Wand?
And you, ye Hoſt of Saints, for ye have known
Each dreary Path in Life's perplexing Maze,
Though now ye circle yon eternal Throne
With Harpings high of inexpreſſive Praiſe,
Will not your Train deſcend in radiant State,
To break with Mercy's Beam this gathering Cloud of Fate?

'Tis Silence all. No Son of Light
Darts ſwiftly from his heav'nly Height:
No Train of radiant Saints deſcend.
"Mortals, in vain ye hope to find,
"If Guilt, if Fraud has ſtain'd your Mind,
"Or Saint to hear, or Angel to defend."
So TRUTH proclaims. I hear the ſacred Sound
Burſt from the Centre of her burning Throne:
Where aye ſhe ſits with ſtar-wreath'd Luſtre crown'd,
A bright Sun claſps her adamantine Zone.

So

So TRUTH proclaims: her awful Voice I hear:
With many a ſolemn Pauſe it ſlowly meets my Ear.

Attend, ye Sons of Men; attend, and ſay,
Does not enough of my refulgent Ray
Break through the Veil of your Mortality?
Say, does not Reaſon in this Form deſcry
Unnumber'd, nameleſs Glories, that ſurpaſs
The Angel's floating Pomp, the Seraph's glowing Grace?
Shall then your Earth-born Daughters vie
With me? Shall ſhe, whoſe brighteſt Eye
But emulates the Diamond's Blaze,
Whoſe Cheek but mocks the Peaches Bloom,
Whoſe Breath the Hyacinth's Perfume,
Whoſe melting Voice the warbling Woodlark's Lays,
Shall ſhe be deem'd my Rival? Shall a Form
Of elemental Droſs, of mould'ring Clay,
Vie with theſe Charms imperial? The poor Worm
Shall prove her Conteſt vain. Life's little Day
Shall paſs, and ſhe is gone: while I appear
Fluſh'd with the Bloom of Youth thro' Heav'n's eternal Year.

Know, Mortals know, ere firſt ye ſprung,
Ere firſt theſe Orbs in Æther hung,
I ſhone amid the heav'nly Throng,
Theſe Eyes beheld Creation's Day,
This Voice began the choral Lay,
And taught Archangels their triumphant Song.
Pleas'd I ſurvey'd bright Nature's gradual Birth,
Saw infant Light with kindling Luſtre ſpread,
Soft vernal Fragrance clothe the flow'ring Earth,
And Ocean heave on his extended Bed;
Saw the tall Pine aſpiring reach the Sky,
The tawny Lion ſtalk, the rapid Eagle fly.

Laſt, Man aroſe, erect in youthful Grace,
Heav'n's hallow'd Image ſtamp'd upon his Face,
And, as he roſe, the high Beheſt was giv'n,
"That I alone of all the Hoſt of Heav'n,
Should reign Protectreſs of the godlike Youth:"
Thus the Almighty ſpake: he ſpake, and call'd me TRUTH.

RETIREMENT. AN ODE.

[*By Dr. Beattie.*]

SHOOK from the purple Wings of Ev'n,
When Dews impearl the Grove,
And from the dark'ning Verge of Heav'n
Beams the ſweet Star of Love;
Laid on a daiſy-ſprinkled Green,
Beſide a plaintive Stream,
A meek-ey'd Youth, of ſerious Mien,
Indulg'd this ſolemn Theme.

To you, ye Waſtes, whoſe artleſs Charms
Ne'er drew Ambition's Eye,
'Scap'd a tumultuous World's Alarms,
To your Retreats I fly.
Deep in your moſt ſequeſter'd Bow'r
Let me my Woes reſign,
Where Solitude with modeſt Pow'r
Leans on her ivy'd Shrine.

How ſhall I woo thee, matchleſs Fair,
How win thy heav'nly Smiles,
Which ſmoothe the ruffled Brow of Care,
And ſtubborn Grief beguiles?

O wilt

O wilt thou to thy fav'rite Grove
Thine ardent Vot'ry bring,
And bleſs his Hours, and bid them move
Serene on ſilent Wing.

Oft let Remembrance ſoothe his Mind
With Dreams of former Days,
When ſoft on Leiſure's Lap reclin'd
He carol'd ſprightly Lays.
Bleſt Days! when Fancy ſmil'd at Care,
When Pleaſure toy'd with Truth,
Nor Envy with malignant Glare
Had harm'd his ſimple Youth.

'Twas then, O Solitude, to thee
His early Vows were paid,
From Heart ſincere, and warm, and free,
Devoted to the Shade.
Ah! why did Fate his Steps decoy
In ſtormy Paths to roam,
Remote from all congenial Joy!—
O take thy Wand'rer home.

And while to thee the Woodland pours
Its wildly-warbling Song,
And fragrant from the Waſte of Flow'rs
The Zephyrs breathes along;
Let no rude Sound invade from far,
No vagrant Foot be nigh,
No Ray from Grandeur's gilded Car
Flaſh on the ſtartled Eye.

Yet if ſome Pilgrim 'mid the Glade
Thy hallow'd Bow'rs explore,
O guard from Harm his hoary Head,
And liſten to his Lore;

For

For he of Joys divine ſhall tell,
That wean from earthly Woe,
And triumph o'er the mighty Spell
That chains the Heart below.

For me, no more the Path invites
Ambition loves to tread,
No more I climb thoſe toilſome Heights,
By guileful Hope miſled.
Leaps my fond flutt'ring Breaſt no more
To Mirth's enliv'ning Strain;
For preſent Pleaſure ſoon is o'er,
And all the paſt is vain.

BY A LADY IN AMERICA TO HER HUSBAND IN ENGLAND.

TO thee, whom *Albion*'s diſtant Shore detains,
And Mirth and Song accoſt in various Strains,
I ſend all Health—Oh, hear my humble Lay,
And with one Smile my anxious Love repay.

For me, not Whiſpers of the riſing Gale,
Breath'd from the South to chear the frozen Vale,
Nor gently ſloping Shores where Naiads lave,
And Shells are poliſh'd by the laſhing Wave;
Nor Rivers gliding by the flow'ry Meads,
Whoſe ſilver Currents ſparkle through the Reeds;
Nor ſprightly Spring, nor Autumn fill'd with Stores,
Nor Summer's Coverts in ſequeſter'd Bow'rs,
Can yield a Pleaſure, while the dear-lov'd Youth,
For whom my Soul preſerves eternal Truth,
Is abſent from *Ceſaria*'s fertile Plain,
And gentle Echo bears my Sighs in vain.

The

The Goat ſhall ceaſe the Mountain's Top to graze,
The Fiſh for Land ſhall leave their native Seas,
The Bees no more the flow'ry Thyme ſhall taſte,
Nor thirſty Harts to limpid Riv'lets haſte,
When I forget the ſacred Vow to bind,
Or put thy dear Idea from my Mind;
My Mind—ſo late the Scene of Joy ſincere,
Thy Abſence makes a Prey to gloomy Care.

My Flow'rs—in vain they court my friendly Hand,
Left in their Beds the wintry Blaſts to ſtand;
For thee—the Lily bloom'd, the Garden's Pride,
And bluſhing Hyacinths with Roſes vy'd;
For thee—I tortur'd ev'ry Fruit that grew,
To make the Seaſon ever ſmile anew:
But now untouch'd upon the Boughs they die,
And loſe their Flavour ere they tempt my Eye;
While penſive in each ſilent Shade I mourn,
And count the tedious Hours till thou return.

AN ODE, WRITTEN AT SYLVAN DALE.

WINTER reſigns his rigid Reign,
With genial Gales fair Spring ſucceeds;
Now Verdure clothes the ſhining Plain,
And Flow'rets gay adorn the Meads.

Looſe from the Crib, and fatt'ning Stall,
The Kine and ſturdy Oxen ſtray,
And o'er his furrow'd Tillage ſmall
The jolly Plowman plods his Way.

Now let me taſte the rural Scene,
And this the vary'd Landſcape rove,
Where ſmiles the Garden freſh and green,
Where blooms the thought-inſpiring Grove.

Now

Now let me climb the pine-clad Hill,
And penſive trace the winding Vale;
Or liſtleſs be near ſome fair Rill,
Or muſe in my own Sylvan Dale.

Sweet Dale! where Shade and Silence dwell,
Soft ſmiling Peace and heart-felt Joy;
Where no rude Paſſions dare to ſwell,
Nor Din approach, nor Cares annoy.

When from the noiſy Town I ſtray,
To taſte the Sweets of private Shade;
Here let me ſpend the live-long Day,
Here court my fav'rite Muſe's Aid.

Here let me ſearch bright Wiſdom's Page,
And ſtudious live paſt Ages o'er;
Here feel the raptur'd Poet's Rage,
Or Sage's moral Truths explore:

Till riſing by Gradation fair,
Through each bright Step of Wiſdom's Plan
With vent'rous Heart enlarg'd I dare
Sublimer Truths divine to ſcan.

Thus let me ſpend my early Youth,
And thus my lateſt Age employ;
Bent on the pleaſing Search of Truth,
And ev'ry moral, pious Joy.

ON ETERNITY.

CAN *Newton*'s Pupils tell, ere Time be paſt,
How many Hours ETERNITY will laſt?
Can he who ſcann'd the holy City * ſay,
When *ſets* the SUN of an Eternal Day?
Or can JEHOVAH, Heav'ns omniſcient King,
Say when his holy Angels *ceaſe* to ſing?

* Rev. xxi. 15.

EPITAPH TRANSLATED FROM THE FRENCH.

GAILY I liv'd, as Eaſe and Nature taught,
And ſpent my little Life without a Thought;
And am amaz'd, that Death, that Tyrant grim,
Should think of me, who never thought of him.

THE EPIGRAM ON VIRGIL TRANSLATED.

ON *Virgil*'s Tomb, the ſacred Poet's Meed,
Lo! the glad Laurel rears its verdant Head!
Vain Honour now! Happier thou waſt when laid
Of old beneath the ſpreading Beech-tree's Shade.

THE SAME PARAPHRASED. BY A FRIEND.

WHILE yet warm Life inſpires my panting Breaſt,
Let me, kind Heav'n! be honour'd and careſs'd.
O'er *Virgil*'s Tomb the chearful Laurel grows,
Diſplays her Branches, and her Vigour ſhows:
Theſe are the Honours that his Merit gains,
And theſe reward the heav'nly Poet's Pains.

But

But what Delight, what Profit canſt thou have
From Pomp like this, when in the ſilent Grave?
Far happier once, when through thy Vitals play'd
Gay Life, beneath the Beech's ample Shade.

On Dr. ALDRICH, Dean of Christ-Church, Oxon.

CUM ſubit illius lætiſſima frontis imago,
Quem noſtri toties explicuêre ſales:
Cum ſubit & canum caput, & vigor acer ocelli,
Et dignâ miſtus cum gravitate lepos:
Solvimur in lachrymas, & inania munera verſus
Ad tumulum ſparſis fert Elegia comis.
Aldricio, debent cui munera tanta Camænæ,
Hoc tribuiſſe parum eſt, non tribuiſſe ſcelus.

I ſhall be obliged to any Gentleman who will favour me with a Tranſlation of this Epitaph.

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